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Washtenaw Jewish News
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JEWISH NEWS

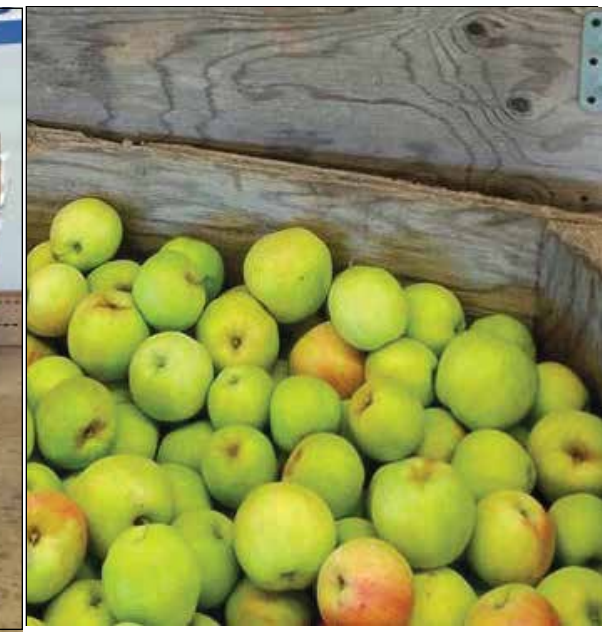
September 2023 Elul/Tishrei 5783/4 Volume XXIV Number 1 FREE

Rosh Hashanah

American crabapple (*Malus coronara)* is the only apple native to North America

The small tree stoops as in prayer for the ripening apples, dusky as rose hips, that drip from its boughs while the moon sharpens the sky toward full harvest. What old sweetness the tree, our ancestors, the earth hands down, while sour lingers on our tongues, too—enough to recall paths we might have taken, choices too rash or heady. Cleave to me, the tree seems to hum, bees and wasps circling now, meadow birds dipping and twirling as we gather baskets and bowls, knowing enough to gather ripe fruit when it is offered, aware frost comes next, the new year spreading before us like a blanket.

Ellen Stone



Thirty years of JFS in Washtenaw

By Mira Sussman, Resource Development Manager, Jewish Family Services of Washtenaw County

Over the coming year, Jewish Family Services of Washtenaw County will celebrate its 30th anniversary. This gives the agency and the wider community an opportunity to look back, reflect, take stock, and look forward to the opportunities of the coming decades. Over the coming months, JFS will share some of these reflections in the WJN.

Origins in Soviet Jewry resettlement

In the 1970s, the growing number of refugees arriving in Ann Arbor from the Soviet Union inspired a group of dedicated volunteers to form the Soviet Jewry Absorption Committee (SJAC). This group was founded in 1978 by Rabbi Allan Kensky, Helen Aminoff, Claire Bernstein, and Rae Lampe. Later they were joined by Bassia Genkina, Irina Chernomordik, Angela Keselman, Myrna Miller, and Rabbi Kensky's successor, Rabbi Robert Dobrusin. Files were stored in Rabbi Kensky's office and managed by his office assistant, the late Martha Olenik, while donations of furniture and clothing were stored in various garages around town.

When the new Americans arrived, they were entitled to receive government assistance, but there was a waiting period of 90 days before funds became available. Helen Aminoff arranged for an association with Hebrew Immigrant Aid Society (HIAS), overcoming HIAS' initial hesitance to recognize Ann Arbor as an independent refugee resettlement area, and not merely a suburb of Detroit. This resulted in the creation of a program under which immigrants received immediate grants from HIAS for the first 90 days prior to receipt of government funding. SJAC volunteers provided a wide array of support to the arriving families — locating suitable housing, providing basic furniture and furnishings, arranging for medical and dental services, opening bank accounts, teaching English language and civics courses, arranging transportation, and assisting with job placement and employment.

JFS Directors Aliza Shevrin (1995-96, Susan Sefansky (1994-95) and Anya Abramzon (1997-present)

The years 1989 and 1990 saw the largest wave of Soviet arrivals since the turn of the 20th century, and in response the Jewish Federation of Washtenaw County took on the expansion of resettlement efforts. Lora Shapiro and Temma Klibaner served as the first official coordinators of the new resettlement program.

Formation of Jewish Family Services

In the early 1990s the Jewish Federation conducted a community needs assessment study. It identified several areas of social services that needed increased attention, including services for older adults and meeting

continued to page 5

From the Editor

The leaves are changing

When, in late August, I pointed out a tinge of gold on the edge of a few trees to my daughter, she said "no, not yet!" But yes, as the moon waxed full in the month of Elul and the season of our new year begins, the trees are reminding us of what is to come. The special beauty before the frosts. I hope the poetry from Ellen Stone, Meg Bernstein, Simone Yehuda, and Daryl Hafter scattered like leaves through this issue will be a timely stimulant for your own Rosh Hashana reflections. Do you have your own short and seasonal poems to submit to the WJN? Let me know.

My sincere apologies to Ellen Schwartz,

Daryl Hafter, and the Beth Israel community for my mistake on the front page of the August issue of WJN. Ellen and Daryl's adult bat mitzvah was at Beth Israel (not TBE) on February 25. Both the bat mitzvah and my mistake in the headline were affected by electricity outages: the February ice storm and loss of electricity almost nixed Ellen and Daryl's bat mitzvah service, and my mistake was due to rushing because of loss of electricity in July. And the outages continue: While I was working on putting this issue of Washtenaw Jewish News together, we lost electricity — more than once. I'd already received Zackariah Farah's article on behalf of Ann Arbor for Public Power (see page 10), its relevance couldn't have hit closer to home.

As I enter my own new year's reflections, I want to again offer the land acknowledgment I adapted last year from the Washtenaw Community College website:

> *As the publisher of the Washtenaw Jewish News, I humbly acknowledge that the land that is home to my community is the ancestral, traditional, and contemporary lands of diverse native peoples. The taking of this land was formalized, in a process alien to native cultures, by the Treaty of Detroit in 1807, with the Anishinaabe, including the Odawa, Ojibwe, and Potawatomi, and with the Wyandot. Many other native peoples lived on this land at different times including the Fox, Sauk, Shawnee, Kickapoo, Miami, Musketoon, and Cherokee.*
>
> *All who live here have benefited from the use of this land where we work and study, and from its life, beauty, and spirit. We recognize our responsibility to understand and care for this land, and we honor, with our deepest gratitude, the native people who have stewarded it for generations.*
>
> *Acknowledgment by itself is a small gesture. But let this step be an opening to greater public consciousness of Native history, sovereignty and cultural rights, and a step toward equitable relationship and reconciliation.*

My best wishes to you for a year of awe and delight. ■

Phone numbers, websites, and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734-445-1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

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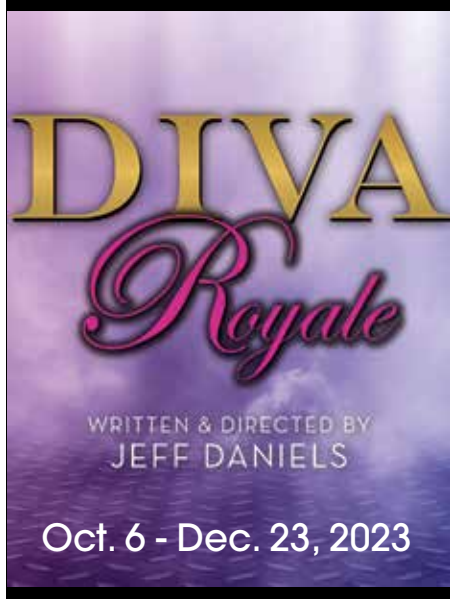
the PurpleRose theatre company



Jeff Daniels' *Diva Royale* is coming back! First staged at The Purple Rose in 2018, this evening of side-splitting hilarity follows three midwestern stay-at-home moms whose love for Celine Dion makes them plan a last minute trip to New York City. With the return of the entire original cast, this crowd pleasing comedy is guaranteed to make you laugh 'til you cry.

734.433.7673 or
PurpleRoseTheatre.org

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HDS and Federation welcome new Israel professional

By Rav Will Keller, HDS Head of School and Rachel Wall, Federation Communications and Development Manager

Hebrew Day School of Ann Arbor (HDS), jointly with the Jewish Federation of Greater Ann Arbor, are delighted to extend a heartfelt welcome

to Amichay Findling and his family, who have recently joined our vibrant community here in Ann Arbor. As of late August, Amichay serves as the new Israel Programs Manager at the Federation and teaches fifth grade Hebrew at HDS. Amichay brings with him a wealth of knowledge and experience that will enrich our town and its Jewish community.

For the past seven years, Amichay has been making a significant impact as an innovative teacher, imparting his wisdom in the Hebrew language and humanities in Israel. Most recently, he taught humanities and served as a peer instructor for new teachers at a middle school in Tel Aviv. Prior to this role, he taught at a Hebrew-Arabic bilingual elementary school in Jaffa. During the COVID shutdowns, Amichay was chosen to develop and present a video course on Roman history, which was broadcast as part of the Israeli Ministry of Education's "National Learning Program." His dedication to education and passion for teaching have inspired countless students, and we are fortunate to now have him in our midst.

An avid reader, Amichay deeply appreciates the profound connections and expressions of real-life experiences and emotions found in literature and the arts. He has a special interest in ancient history, texts, and cultures, which is sure to provide captivating discussions and learning opportunities for all who engage with him.

Amichay's work at the Federation will focus on building strong connections between the local greater Ann Arbor community and our Partnership Region in Nahalal, Israel, as well as with Israeli culture more broadly. In particular, Amichay will facilitate the Student Exchange program, which brings current ninth graders to Nahalal for an immersive Israeli experience, then welcomes the Israeli teens back to Ann Arbor for a true cultural exchange.

Amichay comes to the Ann Arbor community with his wife Inbal and their three children, Omri, Amalia, and Anat. The whole family shares a love for the great outdoors, frequently embarking on hiking adventures in nature. Additionally, they pursue a passion for arts and culture by visiting museums and attending the theater together. They look forward to exploring all the cultural opportunities Southeast Michigan has to offer. The family's presence undoubtedly enriches the tapestry of our community, and we hope they feel right at home among us.

As Amichay, Inbal, Omri, Amalia, and Anat settle into our close-knit community, let us extend a warm hand of friendship and hospitality to make their transition to our town as smooth and delightful as possible. We look forward to building strong connections, engaging in stimulating discussions, and creating cherished memories together. ■

AARC
Ann Arbor Reconstructionist Congregation

Beit Sefer
Religious School
begins September 17th
school@aarecon.org
www.aarecon.org

Beit Sefer engages K-7th graders with creative, interactive learning. At AARC we celebrate the diversity of views, experiences & backgrounds of each student and their family.

GABRIEL SANDLER, EA

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Ann Arbor Area High Holiday Services 2023/5784			
ROSH HASHANAH	Erev Friday 9/15	Saturday 9/16	2nd Day Sunday 9/17
Ann Arbor Orthodox Minyan (AAOM)			
Services at Hillel			
Mincha	7:25 p.m.		
Morning		9 a.m.	
Mincha		7 p.m.	
Maariv		8:25 p.m.	
2nd day Morning			9 a.m.
2nd day Maariv			7:15 p.m.
Ann Arbor Reconstructionist Congregation			
Check aarecon.org for updates			
Erev Rosh Hashanah	7 p.m.		
Morning Service		10 a.m.	
Children's Service		10:30 a.m.	
Tashlich (Walk JCC to Mallet's Creek)		4:30 p.m.	
Beth Israel Congregation			
Erev Rosh HaShanah and Dessert Program	8 p.m.		
Morning service		8:30 a.m.	8:30 a.m.
K – 5 Youth Programs		10:00am - 1 pm	10:00am - 1 pm
Family Rosh Hashana Celebration and Tashlich			4:30 p.m.
Zoom Havdallah and Minyan			8:30 p.m.
Chabad House			
Afternoon/Evening Services	7:30 p.m.		
Morning Service		9:45 a.m.	
Evening Service		7:45 p.m.	
Morning Service Day 2			9:45 a.m.
Sounding of the Shofar			Noon.
Hillel			
Reform (Rackham Amphi)	7:15 p.m.		
Conservative (Hillel-Green)	7:30 p.m.		
Reform (Rackheim Amphi)		9:30 a.m.	
Conservative Shabbat morning (Hillel)		9:30 a.m.	
Conservative afternoon/mincha		2:30 p.m.	
Conservative maariv (Hillel)		8:25 p.m.	
Conservative Day 2 Morning			9:30 a.m.
Jewish Cultural Society.			
Rosh Hashanah at the JCC	7 p.m.		
Tashlich (at Gallup Park)		10:30 a.m.	
Pardes Hannah			
Chant and meditation service			10 a.m. - 2 p.m.
Temple Beth Emeth			
Erev Rosh Hashana Service	8 p.m.		
Family Service		8:30 a.m.	
Pre– Reader (5 and below and parents)		8:30 a.m.	
Highlights of the Service		10 a.m.	
Morning Service		11:15a.m.	
Kever Avot Arbor Crest			11 a.m.
Kever Arvot Washtenong Mem. Park			11 a.m.
Tashlich at Furstenberg Nature Area			5:30p.m.

YOM KIPPUR	Erev Sun. 9/24	Monday 9/25
Ann Arbor Orthodox Minyan (AAOM) at Hillel		
Kol Nidre (late minha at 6:40 p.m.)	7 p.m.	
Morning		9 a.m.
Neila		6:50 p.m.
Ann Arbor Reconstructionist Congregation		
Kol Nidre Candlelighting.	7 p.m.	
Yom Kippur Morning and Torah service		10 a.m. to 12:30 p.m.
Children's Service		10:30 to 11:30 a.m.
Afternoon workshops 2 sessions		2:15 to 3:30 and 3:45 to 5:15 p.m.
Yizkor		5:45 to 7:15 p.m.
Neilah		7:30 p.m. to Final shofar
Breakthefast		After final shofar
Beth Israel Congregation		
Kol Nidre	7 p.m.	
High School Discussion (after Kol Nidre)	~ 7 p.m.	
Morning service		8:30 a.m.
K – 5 Youth Programs		10:00 a.m. to 1 p.m.
Middle School Discussion		10:00 to 11:30 a.m.
Yom Kippur Group Discussion		4:30
Mincha/Neila		5:30 p.m.
Break-the-fast		8:15 p.m.
Chabad House		
Kol Nidrei	7 p.m.	
Morning Services		9:45 a.m.
Afternoon/Evening Service		5:30 p.m.
Hillel		
Reform Kol Nidre (Union Rogel Room)	7 p.m.	
Conservative Kol Nidre (Hillel)	7 p.m.	
Reform Morning (Union Rogel Room)		10 a.m.
Conservative Morning Hillel		9:30 a.m.
Yizkor (Reform and Conservative) at Hillel		5:45 p.m.
Conservative Mincha/Neilah at Hillel		6:15 p.m.
Reform Concluding (Hillel)		7:15 p.m.
Break Fast (Hillel)		8:09 p.m.
Jewish Cultural Society		
Kol Nidre at the JCC	7 p.m.	
Yom Kippur at the JCC		2 p.m.
Break– the– Fast Potluck at the JCC		6 p.m.
Temple Beth Emeth		
Kol Nidre	8 p.m.	
Pre– Reader (5 and below and parents)		8:30 a.m.
Family Service		8:30 a.m.
Yom Kippur Highlights		10 a.m.
Morning Service		11: 15 a.m.
Text Study with Rabbi Chelsea Feuchs		2:30 p.m.
Meditation Music with Alon Hayut		4 p.m.
Yizkor		5 p.m.
Afternoon/Neilah		After Yizkor.
WTBE Break-the-fast		About 7:30 p.m.

JFS history continued from page 1

the basic needs of many in the Jewish community. A committee led by Phyllis Herzig, a member of the Federation Board, was formed to explore JFS models in other communities and to develop an organizational structure and mission statement. In the spring of 1992 the Federation board gave their approval to plan for the development of a Jewish Family Services in Washtenaw County, as a program of the Federation. By August 1993 the JFS Advisory Council was formed and hired Susan Sefansky as the first JFS Director. Ms. Klibaner continued to provide services to Soviet Jews, and the Advisory Council members often took on staff functions such as providing therapy, recruiting other therapists, and planning educational programs for these therapists. In the early days, JFS started a program called Links which was an early version of JDate. Another Advisory Council committee helped to plan Family Life Education programs for the community. These included sessions on intermarriage, substance abuse, and caring for aging parents. Still other committees were tasked with organizational development. The Advisory Council consisted of individuals who were enthusiastic, eager to serve, and brought relevant skills to the agency.

Sue Sefansky served as the first director from 1993–1995, followed by Aliza Shevrin from 1995–1996. Both were part-time positions.

To this day many of these early volunteers are still deeply engaged in JFS' work as board and committee members, volunteers, supporters, and service providers.

Next stage of growth

By 1997, JFS was large enough to merit a full-time director, and Anya Abramzon was hired for that position. She had graduated from the STaR Program at the University of Michigan's School of Social Work after being a student intern at JFS herself — a program that also has evolved and changed and is now the Jewish Communal Leadership Program.

Sefansky recalls that Anya was the perfect fit for the role of director: "She could manage the resettlement clients as well as the community members seeking guidance that JFS was offering, bringing all the services together. And as a student, she successfully wrote the first grant JFS ever received."

It was also in 1997 that JFS received its first government contract to provide employment services to individuals for whom lack of English skills was a barrier to employment. JFS still contracts with Washtenaw County to provide employment and language skills for individuals who receive public cash assistance. Elina Zilberberg was hired to manage this program. The following year JFS began to receive funding from the Michigan Department of Education to provide refugee-focused adult English as a Second Language classes.

JFS continued to grow as the 20th century drew to a close. By 1997 the agency had outgrown the JCC's room and moved to space in the Red Cross building. As a result of the Jewish Federation's community-wide visioning process of identifying the needs of the local Jewish community, in 1999 JFS was awarded a Federation grant to develop Older Adult and Volunteer Services.

"I remember that a group of volunteers would come into the office each week to call clients," Ms. Abramzon reminisced. "We kept clients' contact information and notes on a Rolodex. We also had a small shelf in the office to store the donated food that the volunteers would bring with them. We never wanted anyone to leave JFS hungry."

The agency would continue to professionalize, and in 2001 JFS developed its first strategic plan with goals of legal independence, professional accreditation, and development of Older Adult, Resettlement, Employment, and Clinical & Community Services. The agency moved out of the Red Cross building into its own building on State Circle Drive in August 2001, and in 2003 expanded its Transportation Program for older adults with funding from the Ann Arbor Area Foundation.

On JFS' tenth anniversary in 2003, JFS became an independent not-for-profit agency with a board of directors separate from the Federation.

Growth and opportunity

JFS has found that the one constant in its history is change. When JFS started it had no official structure or space. It grew to occupy a room in the JCC, then rooms in the Red Cross, then its own one-story building on State Circle Drive. In 2007 the agency moved into space on the first floor of the current building on State Street, and by December 2019, with the help of generous donors, had purchased the entire three-story building.

The food pantry also reflects this monumental growth; starting as two shelves of canned food, it expanded to include a refrigerator, freezer, and shelving unit. JFS' pantry grew to multiple rooms, including fresh and canned foods, as well as personal hygiene products and baby items such as diapers, wipes, and formula. In 2008 Lisa Keefauver, therapist and Intake Director, oversaw the expansion to include more specialty items such as kosher and halal meat, low-sodium items, and liquid nutrition.

As of today, JFS' Nourish Nutrition Services provides regular grocery deliveries and curbside pickup, Meals on Wheels, hot lunches for seniors, and it served over 18,000 individuals last year. The Shalom Kitchen is now open to provide medically tailored meals, provide training and programming, and to support JFS' Micro Enterprise Development Program's small businesses in the commercial kitchen space.

Over the decades, Jewish Family Services has been a beacon of hope and a catalyst for positive change in the community. With its commitment to social justice, compassion, and inclusivity, JFS continues to play a growing role in empowering and enriching the lives of individuals and families in Washtenaw County. ■

JFS staff and interns from the former Soviet Union.

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Pardes Hannah at ALEPH's Kallah

By Lucinda Kurtz and Linda Jo Doctor

Hembers of Pardes Hannah (PH), the Jewish Renewal Community of Ann Arbor, played a large role in the July biannual international gathering of ALEPH, the Alliance for Jewish Renewal. ALEPH envisions a contemporary Judaism that is joyous, creative, spiritually rich, socially progressive, and earth-aware, one that honors the legacy of our Jewish tradition.

ALEPH Borad of Directors including Reb Aura Ahuvia bottom left and Exexutive Director Sooji Min-Miranda second left

Oran Hesterman and Lucinda Kurtz

Reb Elliot Ginsburg and Linda Jo Doctor

The Kallah, the largest Jewish Renewal gathering in the world, brought together over 500 participants from across the globe for a week of immersion in learning, prayer, art, dance, meditation, social justice and earth-based programs. With extraordinary four-day classes and one-day workshops in the mornings and afternoons, outstanding musicians and performers in the evenings, exceptional davvenen services throughout the week, and a full-group Kabbalat Shabbat on Friday evening and several Shabbat morning services to choose from, Kallah was truly an inspiring experience.

Pardes Hannah rabbi Reb Elliot Ginsburg taught a four-day class entitled, "Shema-nic Journeys" on mystical teachings and practices concerning the Shema to a large and enthusiastic group of students. Reb Elliot is a senior teacher in the ALEPH Ordinations Program that helps train students from diverse backgrounds and every denomination to serve the global Jewish community. Sage-ing Mentors Lucinda Kurtz and Oran Hesterman also taught a four-day class, "Wisdom of the Heart: Age-ing to Sage-ing — A Path to Inner and Outer Healing" which is part of a larger body of Sage-ing offerings they will continue to teach in online classes. Lucinda and Oran are graduates of the Sage-ing Legacy Mentorship Program offered by Yersusha, an organization that offers innovative and spiritual programs founded by longtime Jewish Renewal leaders.

Anther PH member Rabbi Aura Ahuvia was honored for her nine years as a member of the ALEPH Board of Directors, the last five years as Board Chair. ALEPH is very grateful to her for her holy service. Rabbi Ahuvia commented, "As I retire from the ALEPH Board, I am proud to leave it stronger than ever, with solid leadership in place to help bring the organization through its next phase: helping grow the spiritual development of new generations of Jews and Jewish leaders."

And Ann Arbor's own Sooji Min-Miranda is the Executive Director of ALEPH, giving Ann Arbor a large and visible role in the leadership of the national organization.

This year, Pardes Hannah will offer a second day Rosh Hashanah chanting and meditation service at a beautiful location at Whitmer Lake on Sunday, September 16. This is an opportunity to sink deeply within, using meditation, chant, and silence to enter the gateway of the new year. We will read from the Torah and blow the shofar, ways of bringing together deep memory and possibility.

In addition, PH will offer a Shabbat service each Saturday morning of the month, a study session led by Reb Elliot each third Shabbat afternoon and a Rosh Chodesh Circle on Zoom each new moon. There will be a Rosh Chodesh Circle on Thursday, September 14, to welcome the new moon of Tishrei. Please check the PH website for specifics on all these and other programs and holiday services at www.pardeshannah.org. ■

Rabbi Shelley Goldman starts at Congregation of Moses

Interviewed by Meg Bernstein, special to the WJN

Even in the calmest of seasons, it is no small task to move your family a great distance and begin a new job as the rabbi of a congregation that, in recent years, has been through many transitions. And with the waning weeks of Av tumbling headlong into Elul, the High Holy Days in sight, that task must seem fraught with extra pressure, as those of us who do the work of congregational leading understand all too well. Amid all of it, I was so grateful to Rabbi Shelley Goldman for granting me some time to speak about her life and her new role at Congregation of Moses in Kalamazoo, Michigan.

This transition marks the third in a series of "brick-and-mortar synagogues," as Rabbi Goldman calls them, that she has served in the last seven years. That descriptor distinguishes these positions from the one she held with Dor Hadash in Pittsburgh, for whom she primarily worked remotely as an interim rabbi. After receiving ordination from the Reconstructionist Rabbinical College in 2016, Rabbi Goldman first served as assistant rabbi to Congregation Beth-El Zedeck in Indianapolis, Indiana, before later transitioning to Dor Hadash and then Kesher Israel in West Chester, Pennsylvania.

Ever astute, the first question Rabbi Goldman asked me during our phone interview was if I was originally from Pittsburgh. This makes sense if you know that I have kept my area code 412 phone number as a point of pride despite living in Michigan for over a decade. We immediately bonded over both having connections to congregations formerly housed in the Tree of Life building and spoke briefly about our conflicting feelings about the verdict recently handed down in that case. She said, "It's so complicated. I don't believe in the death penalty, so when the verdict came down for the Parkland shooter, who was given life in prison, I heard [an interview] with a parent. He said, 'I don't understand why the death penalty exists, if not for a situation like this,' and I really felt for him. And I thought also that they made the right decision because I don't believe in the death penalty. And then when I heard the verdict two weeks ago, I thought, 'I don't believe in the death penalty. And they made the right decision.'" After this, she paused and reflected on how difficult it is right now, insurmountable even, to have a rational moral or ethical debate immediately after a trauma such as this — and we have had so many.

From there we moved on to discuss slightly lighter topics, although the rabbi is no stranger to social justice work, having lived a previous life as an activist and community organizer. Rabbi Goldman considers the social justice work of tikkun olam foundational to her rabbinate. She comes by this view honestly and historically: her mother was a member of the Jane Collective, a group of Chicago women who, before Roe v. Wade came down in 1973, helped secure abortion access to thousands of women seeking healthcare. Goldman has worked to continue that legacy since she was in middle school. She recalls, "In the '90s, a book about the Janes was published, and we went to a book talk. And someone asked, 'If abortion ever becomes illegal again, what do you think you will do?' And the mood was very celebratory, like we were talking about history. And [my friend] said, 'Well, I don't want to commit myself to future criminal activity, but that would be a real moment.' And so, it's just crazy to me to be in that moment again — or for the first time, really, for me." Again, the cognitive dissonance of our time rears its head.

We move on to talk about the Movement for Black Lives and Black liberation, another social justice topic near to the rabbi's heart. She tells me that some years ago, Rabbi Goldman and her partner took in their young niece, who is Black, at a time when the girl most needed a supportive place to live and grow up. That experience was transformative, as close relationships can often be. She tells me, "Taking in and raising kids who need a place adds a level of complexity and commitment. I feel like she's taught me a lot about the world."

Our conversation transitions to Rabbi Goldman's childhood and Jewish upbringing in Chicago, where her family was secular and unaffiliated until she was about 10 years old. That's when her parents joined a Reform temple in Oak Park because she was asking so many questions: "[My parents] were like, this kid needs Hebrew school!" She also attended Jewish summer camps, including Camp Tavor in Three Rivers, Michigan, where she made many lasting friendships and met Jews from many different movements. In college, she fell in with a crowd who exposed her to Reconstructionism which felt, to her, like a sort of homecoming. After graduating and creating a career in community organizing, Goldman decided to make the huge leap to rabbinical school. In her process of choosing, she visited campuses of Hebrew Union College and the Jewish Theological Seminary. It was not until she visited the Reconstructionist Rabbinical College outside of Philadelphia that "it just clicked." She knew intuitively that was the right place for her. Our conversation about rabbinical school, a topic of particular interest to me as one who is considering that path, eats up a chunk of our time, but I relish the opportunity to hear about her experiences.

When I ask her about the first things on her agenda as she gets her bearings at Congregation of Moses, she responds as I anticipated a community organizer would: people. "Spending the first year getting to know everybody and getting to know the families. Getting to know the congregation, getting to know the community. It's a long view. I don't want to do something or change something without laying the groundwork." But she and her partner already love Kalamazoo, where they hope to plant their roots. They purchased "a beautiful home in a great neighborhood where every other house has a four-year-old kid!" It sounds like a perfect fit for them, as they raise their two sons, aged four and one.

Before we hang up, I ask the rabbi to share a teaching with me that I can pass on to you, our readers, ahead of the High Holy Days. Would I even be a perhaps-future-rabbi if I did not ask this? She tells me, "I love the idea that shana, like in 'Shana Tova,' the root of shana means simultaneously 'change' and 'repeat.' So, every year in Elul, it's a time to review the last year and to think about what practices are working. And so, then that means let's repeat that for the next year. And what do we need to change out to make a good change in the new year? Both are needed, repeat and change, to make a good year ahead." ■

Reflections After Tashlikh

These living waters rush in &
fill our hearts with the Source of all creation—
that constant, endless energy which connects
us to our selves throughout the ripples
& currents of time.

What we forget the water remembers,
covering our secrets, our lies, our shame
with oceans or tears so that we may
rise from the depths
renewed,
ready,
turning.

Meg Bernstein

Gloria Gordon is 100 — but she has more important things on her mind

By Jeannette Cooperman. This story was commissioned by the River City Journalism Fund.

If a director were filming a documentary about Gloria Gordon for her 100th birthday, they might start with her first job: organizing, at 22, a standing-room-only rally for presidential candidate Franklin Delano Roosevelt, which led to a second job that captured the interest of Eleanor Roosevelt.

Or they might skip ahead to show Gordon in the 1960s, coordinating the now-famous Baby Tooth Survey, which gathered literal proof of radioactivity entering children's bodies after above-ground tests of nuclear weapons. The study led to President John F. Kennedy signing a major ban on nuclear testing. Or skip way ahead to show her, at the age of 89, starting a new nonprofit to help older adults.

A chauvinistic director might make the mistake of spotlighting her husband of 30 years, Barry Commoner. Sure, he ran for U.S. president, and *TIME* magazine tagged him "the Paul Revere of ecology." But "Gloria was a person in her own right, to put it mildly," says Ben Senturia, who studied under Commoner and later worked as an activist alongside Gordon.

How would she start her life story? She wouldn't make the documentary in the first place. She is unusually self-deprecatory — or, more accurately, self-dismissive. Not in the coy way that begs for contradiction, but because she wants all eyes on the issues, and no individual can tackle them alone.

But if forced, she would probably start with her pony.

She was eight years old and had whooping cough, and being around horses was supposed to be good for kids with whooping cough. So her father bought a pony and stabled it at a farm near their home, in Westchester County, New York. The first time Gloria's mom brought her to see Poppy, the farmer saddled the pony and pointed Gloria toward the paddock, its rails almost invisible in the heavy snow.

The only time she'd ridden a pony was at a county fair, carefully lifted into the saddle and led around a circle. But she shrugged, climbed up and rode to the paddock, urging Poppy on. "She didn't know me yet," she would explain later, after she trudged back to the stable covered in snow. Poppy had thrown her and galloped back alone.

"You get back on that pony and show her who's boss," the farmer said, ignoring Gloria's panicked mother.

And so she did, and from then on, she and Poppy had no problems. They took the bridle paths through the woods, Gloria loving the freedom of being out there all by herself, the respectful nods from other riders as they passed. Already, she was learning to navigate the world.

A cyclone of energy — what decides which direction it will blow? Gloria's first influence was her grandparents, Lithuanian Jews who fled to New York to escape persecution under the Russian tsar. From one grandfather, Gloria drew a love of nature; from the other, her abiding sense of humor. And from her mother's mother, she received pure affection. "She and I were buddies," Gordon says. "Sometimes we even had a little pact to get around my mom. She was trying to raise her children in the right way, but she didn't have the unconditional love that you can get from a grandmother."

Warmed by reassurance, schooled in the arts, and wholly in love with the natural world, Gordon headed off to Oberlin College. On its faculty were professors who had fled antisemitism in Europe. Gordon

Gloria Gordon photo y Virginia Harold

worked as a secretary for one, a political scientist, typing his dictated thoughts and polishing his heavily accented English as she went. "The underground movement in Europe during the war became my standard of what people have to do to fight bad government," she would say later.

Being Jewish made you an outsider, and that feeling, uncomfortable as it was, made it easier to think independently. Being Jewish also made you vulnerable to irrational hatred. How could you succeed strictly on your own merits when colleges still had quotas for Jewish students? To survive, you needed the help of others.

This realization dovetailed with the enthusiastic activism of her college roommate, Susan Knopf. "If something is going wrong, we get together with other people and organize a meeting" — that was Knopf's approach. At eight, Gordon had learned that she could face the world on her own, but now she was beginning to see what people could do when they pulled together. Knopf had handed Gloria her life's M.O.

Also, her future husband.

Knopf had an old friend, Barry Commoner, whose roommate at Harvard took her fancy. She eventually married that roommate, and in perfect symmetry, Gordon married Commoner in 1946. Was it love at first sight? "No. He pursued me," she says. And first, she stalled: She wanted a career.

After graduation, she landed her first job: organizing a youth rally at Carnegie Hall in 1944 to help reelect FDR. "How do I do this?" she asked, always blunt. A campaign staffer assured her that there was a desk at the Hotel Astor where she could find reps for various nightclub entertainers, many of whom were enthused about FDR. "Just go there every day and tell them what you want, and you will be able to get a rally together."

She packed Carnegie Hall. Mounted police were posted out front to control the crowd. She was so stunned, she forgot to feel proud.

That job led to one as executive secretary for the U.S. Student Assembly, an organization that greatly interested Eleanor Roosevelt. She invited its members to meet at the Roosevelts' New York brownstone, and Gordon found the First Lady "informal, relaxed, very accessible." Both women were interested in journalism (Gordon had been the news editor for her high school paper) and in social reform. And both would help their husbands far more than the world would acknowledge.

Barry Commoner rose fast. He became a professor of plant physiology at Washington University in 1947, and his writing introduced the concept of sustainability long before climate change became an emergency. Together, he and Gordon led a nuclear information movement, asking scientists to explain to the public what a nuclear bomb was, what happened when one exploded and what nuclear fallout could do. Gordon, a peace activist, also worked with the nuclear freeze movement. And she made sure enough of the nation's baby teeth eluded the Tooth Fairy that scientists could test for strontium-90, introduced into children's mouths by nuclear tests.

The couple managed to relax a bit every summer, splashing around with their son and daughter on an island near the Canadian border. The kids learned to love nature, as Gordon's granddaughter, Olivia, someday would too, working at the zoo, riding horseback whenever possible, rescuing dogs. On a trip to Costa Rica, Olivia found a stray dog in such bad shape (he probably found her), she made a frantic phone call to her mother, who figured out how she could bring the dog home.

In this family, if you were helping a living creature, anything was worth the trouble.

By the time Commoner made his unsuccessful but educational bid for the U.S. presidency in 1980, he and Gordon were divorced, though still good friends. He remarried; she did not. "It's so complicated to get married," she remarks now. "I haven't known anyone else I would undertake that with."

She started a support group for divorced women because she felt they had a lot to talk about. She had her PhD in psychology by then, and clinical experience. She had also done groundbreaking research. Her master's thesis proved that racism stops white people from learning information about people of color. Her later scholarly research showed how shift work and occupational stress can damage people's mental health.

Gordon directed a study at Columbia University's School of Public Health, then taught at Saint Louis University. She continued to explore "how people see things, and how we have biases and points of view that keep us from seeing reality clearly." That was her clean summary of a life's work, described to Malaika Horne in an oral history for the State Historical Society of Missouri.

There were failures, like the co-housing project she envisioned as "a more humane way to live, with people sharing and building something together." St. Louisans were too used to a conventional lifestyle, so she set the idea aside; there was plenty else to do. She and fellow activist Ben Senturia were among the organizers of a local chapter of Brit Tzedek v'Shalom, a group that hoped the U.S. could broker peace between Israel and Palestine. Hasn't happened yet. But as a member of Central Reform Congregation, she started a chavurah (a group of friends formed for religious purposes) that is still meeting weekly 34 years later.

One of the chavurah's members, Judy Leon, grew close to Gordon. "She's been a better parent to me than anybody," Leon says now, and the affection is mutual: Leon is the person to whom Gordon entrusts her ideas. "I do not want a 100th birthday party," Gordon snapped, as a recent example. "What I want is for people to do something about climate change." Compromises were reached as Gordon approached her August 4 centennial, but even so, Gordon kept pressing. She called Leon early one morning to suggest they use the party to gather an interfaith, interracial group that could talk about the climate crisis as an ethical dilemma.

"She's passionate about justice," Senturia explains. "If she sees a problem, she wants to do something about it. She has this strong sense of responsibility and initiative and follow-through, and she's assertive. At almost 100, she's driving us crazy wanting to do something about climate change!" His laughter is fond. "She pushes. But personally, I like that. I enjoy conversations with her because she's smart as a whip, and she pushes, and I'm willing to push back."

He adds (as people do when they have worked with her or loved her or met her more than once) that she is an extraordinary listener: "There are people you know with whom you feel a deep connection, and it isn't just the people who are closest to you, but something about some people. I feel that with Gloria. And she's a smart listener. She gets it, and she asks good questions back. She's with you."

An unwitting echo from Peter Kinoy, son of Gordon's college roommate: "When Gloria's with you, she's one thousand per-

cent with you. She is the very best listener I've ever met. Not only will she listen to what you're saying, but she will think about it a bit and ask you a question that cuts to the very heart of the situation. It's extraordinary.

"She doesn't give advice," he adds. "She helps you think through something by asking these very interesting, probing questions that help you come to the understanding of the advice she did not give."

"She's taught me not to judge," says Debbie Piccozzi, who came to work as a caregiver and is now honored to feel like Gordon's friend. "She just listens and never judges. And she knows how to read people. Sometimes I think we don't have any secrets between the two of us!"

Gordon "makes fun of herself all the time," Leon says, "but she never has a bad word to say about anyone. I complained about someone once, and she said, 'Everybody's got reasons for who they are, and everybody's doing the best they can.'"

Too much is urgent to sweat the small stuff. Even in activism, "Gloria doesn't like to do small-scale things," observes a Wash U student, Rachel Buenger, who has been interviewing Gordon about her life. "She always wants to do something that is going to make a big splash."

STL Village, for example. She read about a cool project in Boston, a nonprofit that made it easier for people to stay in their own homes as they aged by pooling resources, offering help with rides to doctor's offices, house repairs — all the niggling, mundane challenges that begin to loom, and can cause thinned patience to snap.

Gordon lit the fire, and people warmed to the idea immediately. A committee excitedly drew boundaries around the Central West End. No, no, she said, erasing one of those lines to extend the boundary north of the Delmar divide. The project would be interracial, economically diverse, geographically diverse.

And so it is, 11 years later, and thriving. By helping people age well, STL Village is combatting the ageism Gordon sees as the latest civil rights struggle.

"What needs to be done is to increase the amount of organizing of older people, so they feel empowered," she says briskly. "And so they know it's okay to stop someone from calling them Dear or Honey or Sweetie. I'm not Sweetie."

STL Village is an ongoing, public curriculum, but Gordon's own life is also instructive. She had no intention of withdrawing, letting her brain get soggy, letting her body fall apart. So she stayed engaged, made new friendships, stayed close to old friends, walked for hours in Forest Park every day — and lived on her own until just a few years ago.

She has eaten a plant-based diet for years because a friend who happened to be a cardiologist pointed out that fatty food did no one any good. She still walks daily, even though arthritis grinds her hip. What does she not do? Veg, or obsess, or shop. She'll watch the news on PBS, animal documentaries and maybe an old black-and-white Marx Brothers comedy now and then. Otherwise she's reading, writing, talking, galvanizing a response to climate change, relishing nature and doing all she can to protect it.

Stuff has never mattered. "I've never seen her spend money just to buy something she wants," says Piccozzi. "Just her food, because it's one hundred percent organic. That's where she spends money and doesn't look at the price."

The two women have grown close. Gordon is stubborn, but Piccozzi honors that. She was stunned to learn — slowly, as they came to trust each other — all her client's accomplishments. And she loves waking her in the morning and hearing her say, droll but merry, "I feel like the Queen of England."

She also admires Gordon's utter lack of materialism. "Was your husband OK with your decorating," Piccozzi once asked tentatively, glancing around the simple, sunlight-filled apartment, "or did he want something more modern and sophisticated?" Gordon assured her that they both had simple tastes. Even as a teenager, if she needed a new outfit, her sister had to drag her to the stores and pick something out for her.

No vanity. No desire for attention, either; she almost didn't grant an interview for this profile, because she didn't want to be asked tiresome questions about what you have to do right to live to 100.

Here is what a conversation with Gloria Gordon is like.

"What do you not want to talk about?"

"I don't want to talk about my birthday. I'm using it as a chance to talk about the climate. This is a moral issue: What we are doing is a crime. Maybe the way to approach it is as an interfaith question, get representatives of all the different churches — Black and white and everything, just a very diverse bunch of people — to sit down and talk about what to do. Instead of being so upset that we don't want to talk at all."

"You're a psychologist: What does it take to galvanize people?"

"It's been different over the years. Right now, it's so depressing that I don't know the answer to that. Except to get some action going."

"Was it this hard back in the '60s, when you were trying to educate people about the dangers of those above-ground nuclear tests?"

"No. It was a matter of information. This is what's happening, and this is what we're going to do about it. We gave people something to do right away: send their children's baby teeth. They were important scientifically."

"Name one thing you wish everyone in the world could realize."

"Well, forget it. I think everybody knows that's not going to work. There isn't any one thing; everybody's coming from their own position. We just need to find a way to bring people together."

Her rabbi at CRC, Randy Fleisher, says Gordon was "quite ahead of her time, constantly urging me and the synagogue to get involved in climate change activism. To be braver, to do more." He went with her to the meetings of a student environmental group at Wash U: "She was by quite a large ratio the oldest person there, but they loved her. They had an action at the Galleria, and I brought her, and we stood out on the street for six hours." That was right before the pandemic. When he called during lockdown, she heard his voice and burst into tears. "I want to be involved," she wailed. "I want to help."

She is not, she concedes, a patient woman. What irritates her? "Oh, my goodness. 'Irritate' is a mild word for what's been going on in this country and in the world. It's infuriating. And so … stupid."

How does she care so much about a burning world, and feel so impatient for its repair, without becoming despondent?

"She has this scientific mind," offers Kinoy. "She takes a very logical approach to things. On the other hand, she's an extraordinarily emotional person — she has great access to her emotions. It's quite a wonderful combination. And because she's a political person, all her life she's done things with other people, so her emotions don't sink her into despair."

The planet's current predicament is, however, testing that resiliency. Not long ago she told Leon that she had lived through a war, a depression, every major disaster, and she has never been as depressed about this country as she is now. "It's hard to have any hope," she admitted, "and I've always had hope."

On days when the frustration takes over, Piccozzi says firmly, "Let's go to the country." Gordon and Commoner bought a little house near Potosi years ago, and the absence of indoor plumbing is more than countered by the chance to see even the faintest constellations. "I love the night sky," she says, closing her eyes to visualize them. Not because it's calming, she adds quickly, but "because it's amazing. You see yourself on this planet and all those other planets, and you are into this whole setup."

On a recent weekend there, she wrote an open letter "to the children who will inherit our once-beautiful now-battered planet." What was needed, she told them, was "an unprecedented planetary movement with all on board."

Nature, for Gloria Gordon, is not an escape. It is the point.

For more on the River City Journalism Fund, which provided funding for this project and seeks to support local journalism in St. Louis, please see rcjf.org. ■

New fund supports independent journalists

By Sarah Fenske

Last fall, a group of journalists and people who care about journalism in St. Louis came together to form a new nonprofit organization. The River City Journalism Fund seeks to advance local journalism at a time when financial difficulties have forced many publications to retreat.

Forming a nonprofit to address that is nothing new, but our fund is different from most other models in that space. Rather than create a new newsroom with its attendant costs, we're directly supporting writers and photographers who are already in the field — and working with existing publications, not trying to build a distribution platform from scratch. We use the money we raise to commission stories, pay journalists a reasonable fee for their efforts, and then distribute those stories through local publications that already have a deep connection with readers.

The Gloria Gordon profile you see here is a great example of this process. Jeannette Cooperman is a widely respected journalist with a long history in St. Louis, but her current job working for Washington University's Common Reader doesn't always afford her time to do longer stories. Our fund was able to hire her to profile Gloria and to commission freelance photographer Virginia Harold to take photos to accompany her story. We then placed that story free of charge in local partners including the St. Louis Jewish Light, the Riverfront Times, St. Louis Magazine and, yes, the Washtenaw Jewish News. Readers get the joy of a great story. Jeannette and Virginia got the opportunity to tackle a fascinating subject. Everybody wins.

Of course, journalism like this isn't cheap; a 3,000-word profile takes time and research. But by running a lean operation with no paid employees, we're able to put almost all of the money we raise directly into the pockets of people doing the work. We're also investing in young journalists with paid fellowships that help them get a foothold in the business — and we're freely distributing their stories to our partners as well.

We're grateful to anyone who feels led to support our mission of advancing local journalism. Learn more at rcjf.org. ■

It's time for public power in A2

By Zackariah Farah, Member of Ann Arbor for Public Power

In the summer of 2021, Southeastern Michigan was slammed with two major rainstorms that upturned the lives of countless residents. Apocalyptic images circulated of cars stranded on I-94 and houses completely inundated. And all too predictably, in the chaos over 800,000 Michiganders lost power.

In the midst of this crisis, I found myself volunteering in Detroit where the flooding had been particularly devastating. I carpooled there with a group of volunteers from Ann Arbor for Public Power (A2P2), a local organization dedicated to replacing

DTE with a more reliable municipal public power utility. We went to help Detroiters who experienced flooding in their homes, an effort organized by Nechama), a Jewish disaster-response group that aims to provide relief to those who have lived through catastrophe. Their name, Nechama, which means "to comfort," was chosen to signify the group's mission to provide the comfort of basic amenities after experiencing disaster. It didn't take much to convince my fellow A2P2 volunteers that this was an organization worth volunteering for. In many ways, Nechama's guiding principles reminded me of why I originally became a member of A2P2. I was driven to piece together a little part of our broken world and fight to give my neighbors a bit of much-needed comfort in difficult times.

It was with this mission that we began at the first house in the Detroit suburbs. The father of the house recounted to us the events of the flood. Human sewage had flowed backward up through their drains, he said. It had filled the basement, but he couldn't remove anything because his disability made travelling up and down the stairs extremely difficult. We went down with crowbars and a dolly to see what we could do. The drywall, soaked and molded, had to be completely torn out up to hip level and the countless family heirlooms soiled from the sewage needed to be removed and thrown away. At one point I remember holding up a string of family photos that had been sitting in a filthy puddle; the liquid had warped most of the pictures, but I could still make out some scenes from important occasions: half of a child's birthday party here, part of a beloved grandma there. Like almost everything that we removed from the basement, the photos were unceremoniously tossed in a dumpster.

It was later revealed in a report commissioned by the Great Lakes Water Authority that the widespread DTE power outages had played a "large role" in the flooding as several municipal pump stations, deprived of electricity, ground to a halt. At the same time, many houses and businesses that owned their own pumps couldn't turn them on and even the Michigan Department of Transportation couldn't activate its industrial pumps that keep the highways clear of floodwater. DTE's excuse for its role in the crisis was that no one could have prepared for this historic storm. Similar excuses were given by DTE during the February 2023 ice storm that resulted in over 800,000 outages, and again during the recent storm in July that knocked out the power of about 200,000 residents. But as the families like the one we helped in Detroit were suffering, DTE shareholders were celebrating. While DTE's grid was experiencing catastrophic failure, DTE was reporting year after year of record profits.

The injustices of such a situation cry out for an alternative, and thankfully there is one. While DTE holds a monopoly on Southeastern Michigan, part of the Michigan Constitution allows cities to forcibly acquire private utilities in their jurisdictions and replace them with public utilities. This process called municipalization is exactly what Ann Arbor for Public Power wants to do. To understand the differences between private utilities and public utilities, it's important to understand the shortcomings of a utility like DTE and compare it to nearby public utilities like the ones in Lansing, Chelsea, Holland, and Traverse City. There are in fact 42 municipal public power utilities in Michigan that perform impressively well across a number of metrics when compared to DTE.

One of the most obvious problems with DTE is its unreliability. During the February 2023 ice storm outages, DTE's grid in Washtenaw County experienced a catastrophic failure with over 45% of all residents in the county losing power, many for up to a week. Meanwhile, in Lansing, their public power utility reported fewer than 100 outages in all and restored everyone's power in a matter of days. While DTE sends profits of over $1 billion annually to investors, public power utilities like Lansing Board of Water and Light can invest all of their excess revenue back into the grid and fund preventative maintenance. That's because public power utilities aren't profit-driven; rather, they're dedicated to advancing the public good. Private investor-owned utilities like DTE, on the other hand, are obsessed with squeezing as much money as they can out of the grid and the residents they hold hostage. One day after the ice storm, DTE held a shareholder meeting to proudly boast about increasing profits by deferring vital preventative maintenance that could have helped prevent outages and increase safety. What this stark contrast reveals is that their real stakeholders aren't us, the residents, they're the stockholders on Wall Street.

That brings us to the next issue with DTE; they aren't run democratically. Despite experiencing issues with reliability for years, DTE seems to only be getting worse, not better. It's the job of our state legislature to regulate DTE. In reality, however, DTE's hefty contributions to legislators on both sides of the aisle mean that it's actually DTE that regulates our representatives, not the other way around. Through their contributions and lobbying, DTE blocks climate legislation and utility accountability bills. It's because of their lack of accountability in the political world that DTE was rated the fourth dirtiest major utility in the U.S. last year. Public power utilities, on the other hand, are controlled by boards appointed by local governments or elected directly by the people. Importantly, with democratic structures, communities can demand that their public power utilities ditch fossil fuels and embrace cleaner energy portfolios and residential rooftop solar. They don't need to finance aggressive lobbying campaigns and pricy political contributions; instead, they invest all that money back into the grid to make it more resilient. This prevents costly outages that we, the public, always pay for.

When DTE outages occur, the economic costs are enormous. A recent report found that the economic losses due to outages were about $3.5 billion statewide. And it's no wonder why that staggering figure is so high; when the power goes out, remote workers can't do their jobs, businesses are forced to close down, and large amounts of food and medicine spoil. Other losses are harder to calculate. The elderly and disabled can't use their AC and heating in extreme temperatures, nor can they power vital medical devices, and tragically, every year there are fatalities caused by downed wires. At the end of the day, we all pay for DTE's mismanagement. And when residents are unable to pay their bills, DTE quickly shuts off the power and sells their debt to debt collectors. In 2020 and 2021, during the height of the pandemic, DTE shut off the power to residents more than 250,000 times for nonpayment, outpacing all utilities in the region. This is what happens when a necessary public good is commodified by a for-profit utility. Residents aren't treated as people but as profit points on a spreadsheet. Unsurprisingly, public power utilities just don't have these problems. They are significantly more reliable, meaning fewer outages for vulnerable residents, and they don't engage in harmful practices like selling debt because they're community-oriented and locally controlled.

As I came to understand the great injustices caused by DTE's greed, the sadness I felt for the victims of those floods turned to anger. How could this be allowed to continue for so long while so many suffer? The existence of a way out, an alternative to the status quo, gives me hope. It is hope that allows me to channel outrage into action and we will need an enormous amount of collective action to win this fight. While completely legal, the process of municipalization hasn't been undertaken in Michigan in over 100 years. Taking back our grid is going to be a tough battle against one of the strongest corporations in our state. That means that we need to build a broad coalition of dedicated neighbors to counter DTE's looming PR onslaught. It means that we will need to knock on every door in Ann Arbor and use every opportunity to show our neighbors that there is a better way. DTE will try everything to keep us from winning this fight, but I have hope that we will win.

I believe that by engaging in this struggle we fulfill the eternal goal of Tikkun Olam, working to repair a small corner of our world. But the impact of this fight extends far beyond the borders of our small city of Ann Arbor. If we can take back our grid here in Ann Arbor, we pave the way for other cities to do the same through legal precedent. And while today our battle is in Ann Arbor, we understand that this is part of a much greater war against the injustices of corporate greed and climate change. We must rectify these injustices before us; at the very least, we must try. If you would like to join us in the fight, you can sign up for A2P2's newsletter, become a member, or make a donation at our website: AnnArborPublicPower.org. ■

Artist Hava Gurevich returns to JCC Amster Gallery

By Drew Coel, Marketing and Program Associate at the Jewish Community Center of Greater Ann Arbor

The Amster Gallery at the Jewish Community Center of Greater Ann Arbor continues to feature the work of local artists for all in the community to enjoy.

Starting on September 5, the JCC will once again showcase the lovely abstract paintings of Ann Arbor artist Hava Gurevich, whose art was last featured at the J in 2017. In addition to being a painter, Hava has worked in the arts professionally for over 20 years as a photographer, educator, art dealer, web designer, and art curator.

"My work is the intersection of art and science, and my colorful abstractions feature botanical, aquatic, and microscopic motifs," Hava states. "I am inspired by the elegant intricacy of patterns in nature that repeat on both large and small scales across a variety of lifeforms. Blending images from the real world and imagination, my art celebrates nature in all its beauty and complexity.

"My primary medium is acrylic paintings, but I also love drawing and photography, and my creative process often starts with photographs and sketches of details in my daily encounters with nature."

Don't forget to join us at the JCC for Meet the Artist on Thursday, September 21, from 6–8 p.m. Come meet Hava and explore her work while enjoying light refreshments.

Hava's artwork will be for sale at the JCC until the exhibit closes on October 19. ■

ROSH HASHANAH

The new world must have been something like this:
absent children, bright sunlight, and a kiss.

It was on that day we pledged to begin
the final journey away from sin.

So long ago.
Time itself was slow.

Each room was emptier than the last,
until alone, shamefacedly, the shofar's blast

awakened in us the joy of a fearless love:
that which is already in us, not a gift from above,

but glistening there, streaming through our veins.
Stronger than storms, sweeter than all the rains

that have poured into the earth since time began:
the gentle, tender voice, the eyes of man.

Simone Yehuda

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Eighty years ago, 400 rabbis marched on Washington

By Shifra Epstein

All of us who had been there that day left feeling very bitter; America was our last great hope. Arthur Hertzberg, July 7, 2004

Eight decades have passed since October 6, 1943, two days before Yom Kippur, when more than 400 rabbis, most of them Orthodox, poured into Washington, D.C. Their purpose was to march to make a public appeal to President Franklin D. Roosevelt and Congress to urge immediate rescue of European Jews trapped in Europe. The March was the culmination of two years of intense lobbying by the Bergson Group led by Peter Bergson (Hillel Kook), an extraordinary activist who broke the wall of silence in the United States about Hitler's atrocities.

The recruiting of the rabbis had been handled by the Va'ad Hahatzala (Rescue Committee), a body of Orthodox Rabbis of the United States and Canada. Founded in 1939 by Agudath Harabbanim, Va'ad Hahatzala was mainly involved in attempting to bring rabbis and other scholars out of Europe. Vaad Hatzalah's mission was to raise awareness that millions of European Jews were being killed or imprisoned by the Nazi regime.

Originally, the plan of Va'ad Hatzala was to invite "clergymen of all faiths" to march on Washington on October 6, 1943. The march was planned to be followed by a Week of Compassion to be observed by 6,000 Christian churches throughout the country; it was also announced by the Emergency Committee.

While "clergymen of all faiths" were invited to the march, only about 400 Orthodox rabbis responded to the call. For a cause which on its merits would seem unobjectionable, the march encountered a surprising amount of opposition. Jewish leaders and Jewish politicians were worried by the un-American and "undignified" look of the rabbis.

Still, the organizers insisted on going ahead with the Rabbis' March.

The leadership of the Agudath HaRabbonim called a fast day before the march. The rabbis arrived in Baltimore on October 5, a day before the date of the demonstration.

The primary observance was in Baltimore because there was no adequate Orthodox synagogue in Washington in those days and no community of Orthodox families which could house these rabbis for the Sabbath.

On the morning of October 6, the rabbis walked from Union Station to the U.S. Capitol, Lincoln Memorial, and the White House.

Today, protests in Washington are common. However, in 1943, it was unimaginable for Jews and Jewish leaders to demonstrate publicly, admonishing American leadership including the President, for failure to act in the face of Hitler's expressed program of "the final solution."

Most of the rabbis were from the New York area, but others came from Philadelphia and Baltimore, and some from as far away as Chicago, Cleveland, Cincinnati, Pittsburgh, Columbus, Connecticut, and Worcester, Massachusetts.

Participants included the Boyaner Rebbe, Rabbi Shlomo Friedman (1891–19720), and the Melitzer Rebbe, Rabbi Yitzchok Horowitz (1921–2009), also known as the Bostoner Rebbe.

The picture of the Rabbis March to Washington, with Rabbi Eliezer Silver (front row, second from lefThe picture of the Rabbis March to Washington, with Rabbi Eliezer Silver (front row, second from left) leading the march, is from the collection in the Holocaust Museum.

And there were a number of younger rabbis who would soon become leaders of their generation, in particular R. Moshe Feinstein (1895–1986) and R. Joseph B. Soloveitchik (1903–1993).

I recently discovered that R. Yankele Hayyim Perlow of Stolin (1888–1946), known as Detroiter Rebbe, was among the early rabbis who committed themselves to the march.

Many among the rabbis were immigrants who could hardly speak English.

The marchers were led by Rabbis Eliezer Silver and Yisroel Rosenberg, co-presidents of the Union of Orthodox Rabbis.

The sight of 400 Orthodox rabbis marching up Pennsylvania Avenue to the Capitol in their black hats and beards blowing in the wind must have been astonishing to residents of wartime Washington.

Passersby gawked and newsmen snapped photos.

The rabbis were received on the steps of Capitol Hill by Vice President Henry Wallace and by members of Congress, the Senate majority and minority leaders, and the Speaker of the House.

On the steps of Capitol Hill, the rabbis recited the Kaddish and "El Maleh Rachamim," a memorial prayer which they dedicated to the Jews murdered by the Germans. The rabbis sang the traditional Jewish prayer for the nation's leaders to the tune of the "Star Spangled Banner." The rabbis solemnly read aloud in English and Hebrew, their petition calling for the creation of a special Federal agency to rescue European Jewry and expand the limited quota on Jewish refugee immigration to the United States.

Many of the rabbis cried emotionally.

Then, the rabbis marched to the gates of the White House, where they had expected a small delegation would be granted a meeting with President Roosevelt.

Instead, to their surprise and dismay, they were met by presidential secretary Marvin McIntyre who told them the president was unavailable "because of the pressure of other business." In fact, the president's schedule was remarkably open that afternoon. His daily calendar listed nothing in between a 1 p.m. lunch with the Secretary of State and a 4 p.m. departure for a ceremony at an airfield outside Washington.

R. Eliezer Silver, one of the leaders of the march read aloud the group's petition to the president, in Hebrew and English.

The words of the petition read:

"In the name of God, Creator of the Universe, Blessed is He. You should not stand idly by the blood of thy neighbor. Children, infants, and elderly men and women are crying out to us for help. Millions have already been slain, sentenced to fire and sword, and tens of thousands have died of starvation! As for us, how can we stand in prayer on the holy day of Yom Kippur, knowing that we haven't fulfilled our responsibility? So we have come, brokenhearted, on the eve of our holiest day to entreat you, our honorable President Franklin Roosevelt … to form a special agency to rescue the remainder of the Jewish nation in Europe."

Vice President Henry Wallace accepted a petition from the rabbis calling for immediate U.S. action.

After the rabbis' march and the ensuing publicity, Congress introduced a resolution that called for a federal agency to rescue refugees.

The march was one of the factors that led to a Senate resolution requesting of the president that he find a way to have the country save refugees. At first the Roosevelt administration objected to the resolution until, with the help of Treasury Secretary Henry Morgenthau and the realization that Congress was going to pass the resolution anyway, the President announced the creation of the War Refugee Board. The WRB is credited with helping find refuge for some 200,000 Jews, most of them in countries other than the United States. It also recruited Raoul Wallenberg to go to Nazi-occupied Budapest and financed his rescue missions there.

During their March on Washington, the rabbis paraded very close to what in 1993 would become the United States Holocaust Memorial Museum. However, it was a petition in 2007 by relatives of the rabbis which resulted in the inclusion of the historic Rabbis March on Washington in its permanent collection and exhibit. Items, including photographs, were donated by family members of the rabbis who marched on Washington.

The 2020 PBS documentary film by Ken Burns "The U.S. and the Holocaust," (1941–1945) has resurrected the 400 rabbis march on Washington with a 38 second clip of R. Wolf Gold's speech at Capitol Hill.

If you are interested in learning more about the Rabbis March on Washington, I recommend the online exhibit *The Day the Rabbis Marched* at The David S. Wyman Institute for Holocaust Studies. The exhibition includes photographs of the rabbis in Washington as well as in other settings and documents and articles from Jewish journals on the rabbis who participated in the march.

Yom Kippur, on the 15th of the Jewish month of Av, 5784 (September 24th, 2023), is the second time Yom Kippur will be observed during the war in Ukraine. This year, on the 80th anniversary of the Rabbi March to Washington, I will be praying that our leadership will find a way to save us from WWIII. Please join me in my prayer. ■

Impossible Takes Longer by Daniel Gordis

Reviewed by Amiel Handelsman

The turmoil in Israel around judicial reform is tearing apart the country. Hundreds of thousands of citizens, fearing the demise of Israeli democracy, protest in the streets. Former Prime Minister Ehud Barak calls Netanyahu's project the "assassination of the Declaration of Independence." At stake is the state's very reason for being.

But what is this purpose? Why was Israel created? And what is being lost? For many American Jews, including me, the answers are not obvious. Perhaps this profound crisis is an invitation to pause and reflect on what Israel is here to accomplish.

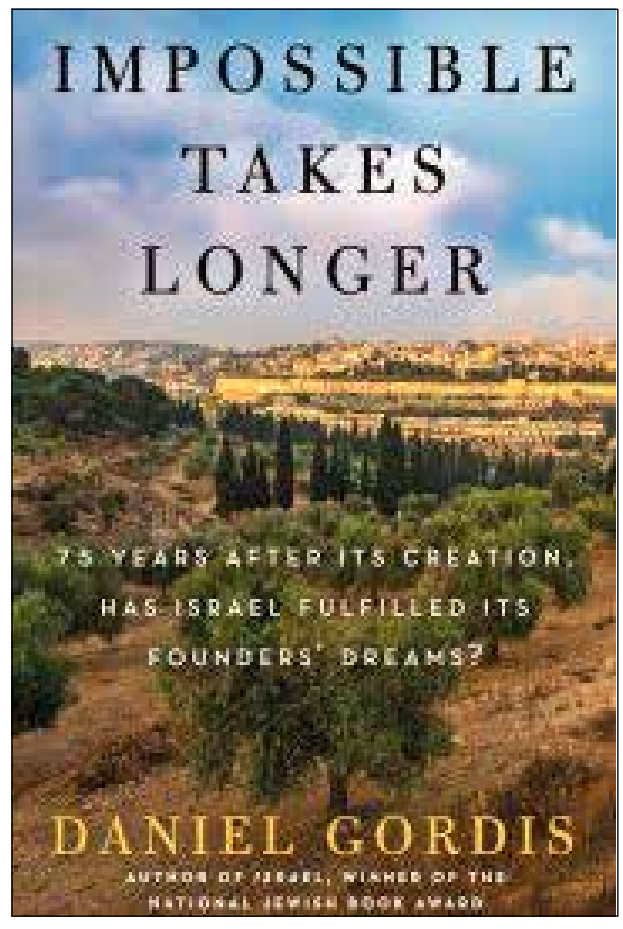
It was in this spirit that I opened Daniel Gordis's latest book, Impossible Takes Longer: 75 Years After Its Creation, Has Israel Fulfilled Its Founders' Dreams? Gordis is an American-born Israeli author based at Shalem College in Jerusalem. A two-time winner of the National Jewish Book Award, he has been a mainstay on American college campuses and synagogues with a message as passionate and complex as his country. If you're troubled by the daily humiliations Palestinians experience, like checkpoints and searches, Gordis shares your concerns. If you view the state's creation as the "Nakba" (disaster) for Palestinians, Gordis may hold a different view, but he devotes three pages to summarizing this story. If you are proud of Israel's successes and think the global media unfairly single it out using simplistic victim/oppressor narratives, you will recognize an ally in Gordis. In a public debate dominated by single-perspective arguments, Gordis sees the partial truth in many points of view.

This capacity for multiple-perspective-taking coupled with a deep love for the Jewish people characterizes all of Gordis's work. It was visible in his first book after making aliya in the late 1990s, If a Place Can Make You Cry, in his exploration of the rift between American Jews and Israel, We Stand Divided, and in his one-volume history of the country, Israel: A Concise History of a Nation Reborn. When I first encountered Gordis's work a decade ago, I was both humbled and inspired. On the one hand, it revealed that my own views of Israel, which I considered nuanced and astute, were narrow and a bit naive. And yet his deep devotion to the country and its complex realities opened my heart and mind in surprising ways. Thus began a new way of encountering Israel: each time I am tempted by knee-jerk reactions, Gordis asks me to take a deep breath and view things through a wider lens.

This is precisely the challenge Gordis offers with Impossible Takes Longer. The book examines how Israel is doing at age 75. The standard Gordis uses for making this assessment are the 19 paragraphs that David Ben-Gurion read aloud in Tel Aviv on May 14, 1948 — Israel's Declaration of Independence.

Impossible Takes Longer is organized into four parts, each representing a set of aspirations expressed in the Declaration. This structure gives the book a sense of rootedness, as if to say: Before you default into arguing, remember why Israel is here. Drawing on his deep grasp of history and capacity for taking multiple perspectives, Gordis shows how Israel was born in contradiction, has defied the odds, and, despite its flaws, has achieved an astonishing result: transforming the existential condition of the Jewish people.

Part I covers three aspirations that, in Gordis's assessment, Israel has largely realized. The first was the sheer right to exist. The United Nations vote on November 29, 1947, to permit a Jewish (and Arab) state was exceedingly close and at risk of being overturned. There was nothing inevitable about Israel's creation. The second aspiration was creating a place free of the savagery and uncertainty that generations of Jews had experienced. In Christian Europe, this meant persecutions, pogroms, forced conversions, and expulsions. Yet even in "enlightened" Europe in the late 19th century, which granted Jews rights as citizens and access to more occupations, Jewish existence was precarious. This is why, decades before the Holocaust, Zionists had concluded "that Europe's hatred for the Jew was fundamentally incurable." For the Founders, Israel was a way for Jews to control their own destiny and escape the daily fear of antisemitism. The country, Gordis writes, "has succeeded so well [at this] that it is often difficult to recall the problem that a Jewish state was meant to solve." Finally, Part I examines the goal of revitalizing the language and culture of the Jewish people. Here Gordis cites with astonishment Israel's success. The nation revived Hebrew, long relegated to religious life, into a national language and created art and literature not dependent on the whims of a host state but instead rooted in a Jewish nation.



Part II focuses on the Founders' twin dreams for Israeli security: developing the capacity to defend itself and finding peace. On this measure, Gordis's assessment is deeply nuanced and references American Jews' mixed feelings about Israel. On the one hand, for the first time in millennia, Jews have a state with a border and the capacity to defend themselves. Israel now has treaties with many Arab states that previously sought to destroy it. These are, Gordis reminds us, large feats. On the other hand, he says, Israel faces two major threats to its security: a potentially nuclear-armed Iran and a relentless global effort to delegitimize the state's very existence.

In exploring the delegitimization efforts, Gordis delves into the issue that most haunts American Jews: Israel's occupation of the West Bank and relationship with Palestinians there and in Gaza. This section of the book highlights Gordis' capacity for taking multiple perspectives with integrity and precision. For example, Gordis addresses widespread claims that Israel uses too much force. He acknowledges examples where this has occurred yet provides evidence that such abuse is less common than assumed and suffused with complexity. First, Israelis find the use of force "profoundly painful" and have "a tradition of vigorous public debate about morality and the use of force." How many of its critics acknowledge or even know this? Second, the central Zionist ethos of havlagah, or "restraint," continues to influence the Israel Defense Forces (IDF). Israelis take great pride in being the only country in the world that uses a "knock-on-roof" approach (dropping low-impact bombs on building roofs to ensure residents vacate) and in how the IDF protects civilians by dropping leaflets before bombing. Why, then, do Palestinian civilians still die? Because, Gordis asserts, Hamas deliberately positions its fighters and munitions in civilian areas to cause casualties and thereby stir global outrage.

Gordis's take on the overall conflict between Israel and Palestinians is equally sensitive and nuanced. Here his heart of compassion meshes with an eye of realism. It makes sense, he says, that Palestinians view Israel's creation as "Nakba" (the disaster), given their lived experience, which he recounts in detail. Yet, Israelis' view of the state's birth as a liberation is equally valid. Meanwhile, it's reasonable to criticize the settlements, because they make a contiguous Palestinian state implausible. Yet, even if the settlements vanished, Gordis says, the odds of a solution would be slim. Why? Because of something that gets scant attention in the media: Palestinians' insistence on their Right to Return. If enacted, this would eliminate the Jewish majority and return Israeli Jews to precisely the vulnerable position the Founders sought to reverse. Hence: stalemate. American Jews don't always see these complexities, and one reason, he says, is their ambivalence about power. They wrestle with the very phenomenon that is central to Israel's existence. "It would be simply impossible," Gordis writes, "to overstate the prominence in Israeli ideology of the value of self-defense."

Part III concerns the complexity of Israeli democracy, how the "other" has fared, and Israel's economic fortunes. American Jews, Gordis notes, often view Israel as a miniature U.S. This, he suggests, is not helpful. The Founders never intended Israel to be a classic liberal democracy, but instead a Jewish democracy with a sovereign Jewish majority. Understand this, and a lot else makes sense. When it comes to treating the "other," Gordis expresses a mix of appreciation (e.g. Tel Aviv's gay-friendliness) and disappointment (e.g. the treatment of women around marriage, divorce, and religious ritual). As for economics, Gordis describes both the nation's economic achievements, which its Socialist founders did not foresee, and the unequal distribution of wealth. Doing "what is just and right," he suggests, remains a work in progress.

Part IV explores the Founders' intention that Israel be a Jewish state. Beyond population, this involves questions about the nation's soul. What role should religion play in the state? How does Israel relate with Diaspora Jews? How well is Israel serving the world? On religion, Gordis notes that although most Israelis aren't religious, religion is central to Israeli culture. This includes not only the troubling Haredim-controlled rabbinic courts, but also the national-religious camp's Zionist passion and how cities slow down on Shabbat. As for the Diaspora, Gordis shows how the current rift between American Jews and Israel was present in the Declaration's subtle call for massive immigration (read: an end to the Diaspora), which offended American Jews. Finally, in serving the world, Gordis emphasizes Israel's successes like rescuing Vietnamese refugees in the 1970s and treating Syrian war victims today.

In the end, despite Israel's flaws, Gordis considers it a success. It transformed the existential condition of the Jewish people, renewed Jewish culture, and created a flourishing sovereign state. Weighed against the Founders' dreams, these are astonishing accomplishments. This is one of many reasons to hope that when the current crisis around judicial reform ends, the state and nation remain whole. Impossible Takes Longer says to American Jews and the world: You have a stake in this outcome.

For more of Amiel Handelsman's writings, go to amielhandelsman.com ■

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לשנה טובה

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High Holidays 2023 at AARC

By Gillian Jackson

The An Arbor Reconstructionist Congregation (AARC) High Holiday services honor tradition while exploring new and meaningful Jewish paths. Our musical and participatory services will be led by Rabbi Gabrielle Pescador, accompanied by a musical collective of AARC musicians and vocalists.

High Holiday services at the AARC are well known for providing a warm and inviting environment that welcomes individuals from all walks of life.

This year, we are offering two points of access for our services: in person and online.

Our High Holiday services are open, ticketless, and available to all. All Rosh Hashanah and Yom Kippur services can be accessed online on our YouTube page. Both in-person and online services will be available to members and non-members. Unless otherwise noted, all in-person services are held at the First Unitarian Universalist Congregation of Ann Arbor, 4001 Ann Arbor-Saline Road.

All attendees, whether members or non-members, attending in person or online, must register in advance. Please visit our website to register, www.aarecon.org.

The AARC is committed to providing a heartfelt and meaningful prayer experience that's accessible to everyone. If an accommodation would make our services more accessible, we encourage attendees to let us know.

In between the morning Yom Kippur Service and the evening Yizkor and Neilah service, engaging and meditative workshops will be led by members of our community. Everyone is welcome and workshops are free to attend.

While AARC services are ticketless, guests who are able to do so are asked to make a voluntary donation to support the costs of the services, using the link on our website at www.aarecon.org.

We look forward to spending this sacred time with our community and meeting new people who will join us this year. If you have any questions about attending services with AARC, please email us at

Open Letter to the community on Israel

In recent decades, the United States has supported Israel generously, in the name of shared democratic values and common strategic interests. As is true with individual relationships, friendly nations owe it to one another to speak the truth and offer constructive criticism when one or the other betrays shared values or takes a course of action that is morally or practically unacceptable.

As American Jews with strong Jewish beliefs in justice for all people, we feel we must speak out. In light of recent events in Israel, we believe that the government of Israel is long overdue for frank criticism coming from the U.S. government, its staunchest ally. Criticism is warranted for the following Israeli policies and actions:

A. The Erosion of Democracy and Abrogation of Religious and Ethnic Freedom:

1. Palestinian citizens of Israel do not enjoy rights equal to those granted to Jewish citizens. There is widespread discrimination against Palestinians in housing and economic and educational opportunities.
2. In partnership with extreme nationalist parties, ultra-religious Jewish parties continue to gain an ever greater share of power in the Israeli government.
3. The established state religion (as evident in the recent Jewish State decree) increasingly tramples on secular democratic values and institutions and limits individual freedoms.
4. Despite the vigorous opposition of its citizenry, the Knesset's recently-passed legislation has reducd the powers and independence of the judiciary. The already-fragile checks and balances among the branches of government are being destroyed.

B. The Occupation of Palestine:

1. Israel has established a military occupation in the Palestinian areas taken in 1967.
2. Israel has permitted the establishment of Jewish Israeli settlements in Palestine, scattering these sites strategically to make it unlikely that a viably contiguous Palestinian state could come into being.
3. With the passage of time, Israel's abrogation of individual and communal freedoms in Palestine has become more and more severe, while impoverishment of the Palestinian community grows.
4. Israel's harsh punishment for resistance to the occupation runs counter to international law and the norms of human decency.
5. In defending itself against armed resistance, Israel goes beyond self-defense in quelling the violence, causing the deaths of an increasing number of innocent Palestinians.

The United States is Israel's most powerful ally. We are generous with our financial, military, and diplomatic support but are less forthcoming with constructive criticism. It is the time for us to exert friendly but tough persuasion to pressure Israel to change course. As American Jews who want Israel to thrive as a just, mature, and democratic nation, we urge you to use every means, moral, political, and economic, to persuade Israel to correct the tragically misguided policies that result in the injustices described above.

Signed

Ellen Abramson
Michael Appel
Merrie Atlas
Beth Barclay
Ruth Bardenstein
Phillip Barr
Benjamin Mordecai Ben-Baruch
Diane Blumson
Sarr Blumson
Irene Butter
Leora Druckman
Herbert Eagle
Barbara Eagle
Abbie Egherman
Joy Wolf Ensor
Ann S. Epstein
Johanna Epstein
Marcy Epstein
Rebecca D. Epstein
Deborah Field
Sally C. Fink
Ruth P. Freedman
Leonore Mohill Gerstein
Joel Goldberg
Sally Goldberg
Janet Greenhut
Hank Greenspan
Odile Hugonot Haber
Robert Alan Eliyahu HaLevi Haber
Daryl M. Hafter
Ellen Halter
Jeffrey Halter
Idelle Hammond-Sass
Ted and Naomi Harrison
Gloria Helfand
Hannah Hensel
Itzik Henig
Rabbi Burt Jacobson
Rebecca Kanner
Donna Rich Kaplowitz
Michael Kaplowitz
Clare Kinberg
Jonathan S. Kleinman, PhD
Molly A. Kleinman
Martha Kransdorf
Deb Kraus
Ruth Kraut
Carol Levin
Kate Levin
Reena Liberman
Lori Lichtman
Anita Rubin Meiller
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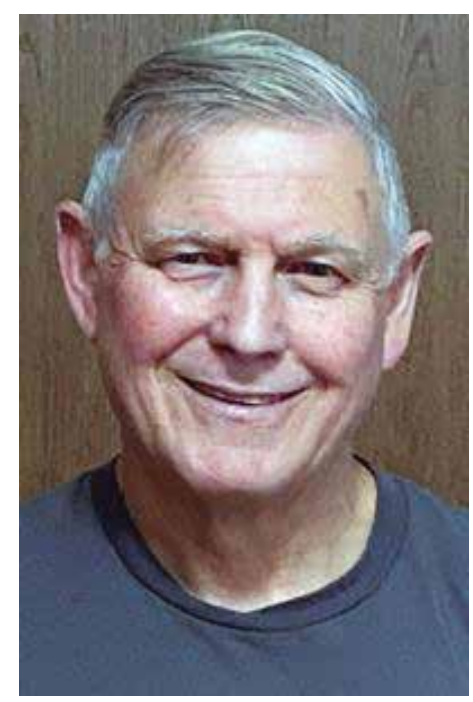
From the basement of the Krakow JCC: A Jewish story.

By Avishay Hayut

When Russia declared war on Ukraine, I was distraught and concerned. Could it be the start of a new world war? Was anyone really believing the convoluted Nazi propaganda perpetrated by the Russians on the backs of the Ukrainian people? As a child of Holocaust survivors, I felt I needed to do something. It is one thing to donate money, but I wanted also to lift my hands. I tried to contact charity organizations but couldn't manage to find a way to volunteer.



Then I met Jonathan Ornstein, the CEO of the Jewish Community Center in Krakow, Poland. He presented the work of the JCC Krakow to help Ukrainian refugees at a conference for Holocaust survivors and their descendants in Saint Louis, Missouri, last November.

I wasn't even aware that there was any Jewish community in Poland, let alone that this particular community center had so far helped more than 200,000 refugees who fled to Poland.

A plan started to hatch after Jonathan visited Ann Arbor and spoke at our synagogue, Temple Beth Emeth. Along with Eitan, my childhood friend from Israel who is also a child of Holocaust survivors, we arranged for our visit.

We arrived in Krakow on July 10 and immediately started working. The basement of the JCC, which was the gym, had been turned into a workplace for sorting and packing nonperishable food for the refugees. Each morning, every day of the week, between 5 and 8 volunteers gather there to make 100 sandwiches in addition to repackaging rice, kasha, lentils, split peas, oats, tea bags, and other food staples into individual sized Ziplock bags, preparing these grocery items for the clients. The refugees can "shop" once weekly for the food we packaged; they are entitled to take up to 15 items available on that day, free of charge. This is really for the refugees and not meant as a city-wide

continued to page 21

Are you looking for a Meaningful Community Connection?

Women of Temple Beth Emeth (WTBE) invites you to join us!

What is so Great about WTBE?

OUR MEMBERS. Members of various ages and experiences create a diverse community. We welcome and value the many voices and identities of all women, regardless of temple affiliation

OUR PROGRAMS.We develop exciting new programs each year, including educational tours and speakers, social pop-up activities and twice-yearly Membership events

OUR FUNDRAISING.We provide world-class concerts and hands-on art workshops, to help raise money for TBE plus local community organizations & food pantries.

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For Membership Information contact Ruth Petit
WTBE@TEMPLEBETHEMETH.ORG

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BE PRESENT

RENÉE FLEMING INON BARNATAN

Thu Sep 28 // 7:30 pm
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Renée Fleming's stunning voice will be on display in Hill Auditorium in a recital with pianist Inon Barnatan.

FREE PANEL DISCUSSION: RENÉE FLEMING'S MUSIC AND MIND

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Inon Barnatan's residency is sponsored by Elaine and Peter Schweitzer.
Permanently Endowed Support: Carl Cohen, whose bequest will establish an endowment to support a Chamber Arts performance in perpetuity.

UMS.ORG — 734.764.2538

By the Grace of the Game author to speak at EMU

By Robert Ernwine, Director of EMU Center for Jewish Studies

Stories of European Jews who managed to survive the Holocaust and make their way to the United States are not uncommon. Indeed, they can be seen to occupy a rather a prominent place in the imagination and self-understanding of North American Jewry and beyond.

However, it is more unusual when these stories end up involving professional basketball. In the story of Ernie Grunfeld and his family, however, this is what we find. In college, Ernie set a record for the University of Tennessee as the school's then all-time leading scorer. He won the gold medal with Team USA in the 1976 Summer Olympics and, during his time in the pros, he played for the Milwaukee Bucks, the Kansas City Kings, and the New York Knicks. He also worked as the general manager of the Knicks and later the Milwaukee Bucks and the Washington Wizards. While Grunfeld stood six feet and six inches tall and was a gifted athlete, his career in basketball was anything but foreordained. As the only professional athlete in the history of major American sports whose parent survived the Holocaust, his story is quite remarkable.

Ernie Grunfeld's son, Dan Grunfeld — who has himself played basketball at Stanford University and professionally in Germany and Spain — published By the Grace of the Game: The Holocaust, a Basketball Legacy, and an Unprecedented American Dream with Triumph Books in 2022. In this book, Dan explores his family's journey, highlighting how his grandparents survived the Holocaust and, with their children (including Dan's father, Ernie), fled Communist Romania, arriving in the U.S. in 1966. Dan weaves together the history of the Grunfeld family's past in Eastern Europe, details the immigrant experience of his grandparents and their children in the U.S., and highlights the unlikely story of his father becoming a basketball sensation. From this material, Dan elicits lessons of survival, perseverance, and hope.

Dan Grunfeld will give the Fifth Annual Art and Mary Schuman Lecture for the Eastern Michigan University Center for Jewish Studies. The talk, titled, "From Auschwitz to the NBA," will take place in room 310A in the EMU Student Center at 7 p.m. on Monday, September 11. The event is free and open to the public. ■

Calling all ninth graders: It's time to go to Israel!

Rachel Wall, Jewish Federation Communications and Development Manager

Following last December's successful trip, the Ann Arbor/Nahalal Student Exchange trip is once again on the calendar, this time for spring break 2024! The most recent trip was the first in four years due to COVID-related travel restrictions.

The Student Exchange program offers students in ninth grade the opportunity to spend spring break in Israel, specifically in Ann Arbor's partner community of Moshav Nahalal in the north of the country. On this epic 10-day adventure, students will tour the Central Galilee, explore Jerusalem and Tel Aviv, experience an Israeli high school, and create lasting and meaningful relationships with their new Israeli friends. During their visit, students will be generously hosted in the homes of Israeli teens and their families.

A beloved feature of the Student Exchange program is that, later in 2024, the Ann Arbor teens get to reciprocate the visit and host their Israeli peers here in Michigan. Past students have loved reconnecting with their Israeli friends after months apart, making this a trip that leaves a long-lasting impression on all participants.

The Ann Arbor/Moshav Nahalal relationship is part of the Partnership2Gether project, facilitated by the Jewish Agency for Israel and the Jewish Federation. Over the years, the Ann Arbor and Nahalal communities have developed a deep connection based on mutual values and shared interests, such as environmental and ecological conservation, social justice, and diverse and creative religious expression.

Want to learn more about this exciting trip? Interested students and their families are invited to an informational meeting on Wednesday, November 1, to learn more. Visit JewishAnnArbor.org to register and stay up to date on all the details.

For questions or to express interest in the program, please contact Federation's Israel Programs Manager, Amichay Findling, at israel@jewishannarbor.org. ■

New way to support Ukrainians in Washtenaw County

By Shrina Eadeh, Senior Director of Resettlement and Integration Programs

Due to the Russian invasion of Ukraine, the United States is expecting to welcome upwards of 180,000 displaced Ukrainians within a year. Seeking refuge from war, these individuals — mostly women, children, and the elderly — arrived through various pathways. Roughly 60,000 were in the U.S. prior to the war's outbreak, while another 20,000 crossed the southern border in the following weeks. Another 100,000 will come through the Uniting for Ukraine program, an expedited process through which private sponsors apply to support a displaced Ukrainian beneficiary for up to two years. Upon arrival, many Ukrainians are turning to Jewish Family Services of Washtenaw County (JFS) for services.

Neighbor to Neighbor (N2N) is an initiative started by JFS in October 2022 to mobilize support for Ukrainians in our local community. The goal of the program is to engage volunteers to provide supplemental support to Ukrainian clients in key areas of need for additional assistance. Neighbor to Neighbor Teams help with English language tutoring, securing or furnishing housing, learning to use the bus and navigate the community, employment assistance, and more!

Anyone can start a N2N team — whether it's a congregation, employer, student organization, or even a group of friends. N2N teams consist of 5–8 volunteers that fundraise a minimum of $2,000 to partner with JFS and directly serve a Ukrainian family in need. If you anticipate that the fundraising requirement will be a barrier, please reach out and we can discuss solutions!

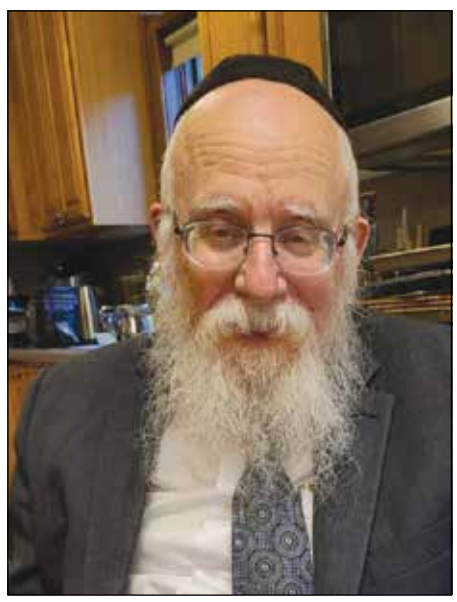
For more information, please contact Amanda Fahim at afahim@jfsannarbor.org or 734-881-2166

This initiative is funded in part through a grant from the Jewish Federations of North America and the Shapiro Foundation ■

Lesson from Chana's prayers

Rabbi Aharon Goldstein, Chabad of Ann Arbor

The Haftara of the first day of Rosh Hashana relates the story of Chana, who was childless and came to the sanctuary to pray. In the merit of her prayers, she was blessed with a son — the prophet Samuel.



Eli the High Priest, seeing Chana so immersed in prayer and oblivious to her surroundings, suspected her of being intoxicated — not from wine, but from the very act of praying.

"I am not drunk," Chana explained. "I am pouring out my soul before the L-rd." Through prayer, Chana's soul was uniting with G-d.

On Rosh Hashanah we ask G-d to fulfill our needs. Our requests are spiritual and material: We ask Him to bless us with healthy children, long lives, and an abundant livelihood.

Rosh Hashana is the day of G-d's coronation as King, as we say, "Reign over the whole world in Your glory."

How do we accept G-d's sovereignty? By nullifying ourselves in His Presence. When we are completely nullified before the King, we are unaware of our personal desires, aware only of being in G-d's Presence.

This presents us with a seeming contradiction. If Rosh Hashanah is characterized by an absence of self-perception, how can we simultaneously pray for the fulfillment of our personal requests?

When a Jew prays to G-d on Rosh Hashanah, his prayer is an extension of the process of coronation. While superficially he may be asking G-d for material blessings, his true intention — whether consciously or subconsciously — is the desire to spread awareness of G-d's kingship in the world. By praying for material blessing, the Jew is merely asking for Divine assistance in fulfilling his G-dly mission on earth.

It was this concept that was unclear to Eli the priest. His contention was that when a Jew prays there is no room for personal requests; the awareness of being in G-d's Presence should be so intense that it precludes anything else. When Eli saw Chana praying for a child, he mistakenly concluded that she had forgotten G-d's Presence.

Not so, was Chana's reply. Her longing for a child was not a personal desire but a wish to fulfill a greater mission in life. This is evident in the vow she made, that if G-d would bless her, the child would be given over for a life of total service of G-d. Chana wasn't asking G-d to fulfill her personal request; she was praying for G-d to fulfill His own needs!

So too is it with us on Rosh Hashanah. Although our petitions are personal in focus, the true essence of our prayer is to unite with G-d. ■

TBE events in September

Dvents and services are both in person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Weekdays at 9:15 a.m.
Join Rabbi Whinston each weekday morning for a short service of song, poetry, and meditation.

Afternoon blessings
Mondays and Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Adult B'nai Mitzvah
Mondays at 5:45 p.m.
Contact Cantor Hayut at cantorhayut@templebethemeth.org for details and with questions.

Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Queer Torah Study
Tuesdays at 7 p.m.
Join us in-person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte & Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information.

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4–7 p.m.

Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Lunch and Learn with Rabbi Whinston
Fridays at 12 p.m.
Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. Join us under the tent at TBE.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.

Elementary Shabbat Service, Dinner, and Family Camp
Friday, September 8, 5:45 p.m.
Celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 5–10. Registration requested. Family Camp provides an opportunity for families to play and learn together, for students to reinforce and share some of what they are learning in the classroom, and most importantly, to strengthen ties among students and parents/caretakers.

Bereavement Group
Tuesday, September 19, 4 p.m.
The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion.

Spirituality Book Club with Cantor Emerita Annie Rose
Tuesday, September 19, 12 p.m.
Thursday, September 21, 7 p.m.
Please come to our Tuesday night sessions OR our Thursday afternoon sessions. Registration is not required, but is helpful for our planning. Email Cantor Annie with more questions.

Aging Solo
Thursday, September 21, 4 p.m.
Join us for discussion, support, and snacks at the Jewish Community Center.

LGBTQ Shabbat Potluck
Friday, September 22, 6 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends and let us know what you'd like to see in future queer programming! In order to make sure we can feed everyone, please respond to this survey (https://bit.ly/tbelgbtq) or email Ariane Smith at brariane@umich.edu with the dish you're planning to bring. ■

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food bank. All who may enter are verified by their passport to ensure they are indeed refugees who came after the start of the war. The JCC also provides shelter to some of the refugees at a palace nearby. The volunteers were mostly from the United States, ranging in age from 13 to 94 years old during my tenure. Bernard Offen, a 94-year-old Holocaust survivor, joins every Wednesday for two hours. He spent his teenage years in some of the most notorious concentration camps including Auschwitz, which is only 40 miles west of Krakow. When he heard we planned to visit the camp, he drew us a map showing where his barrack was. Mr. Offen spends half of his time in his birthplace, Krakow, for springs and summers, and his winters he spends in the desert of Palm Springs, California.

Prior to World War II, Krakow had over 65,000 Jews. The Jewish part of town is call Kazimierz. This is the part of town where the JCC can be found, and it currently serves a Jewish population of close to 1,000 people, some of whom have only recently discovered their Jewish roots, like Jonathan Ornstein's wife. Apart from helping Ukrainian refugees, the JCC offers a variety of activities including lectures on Jewish topics and practices, yoga, and even Hebrew classes, just to name a few of the more popular options. The Hebrew classes are taught to primarily non-Jewish students, and Eitan and I, as native Hebrew-speaking volunteers, were invited to help teach a few of the sessions. The rabbi who serves the JCC, Avi Baumol, comes from Israel twice a month to teach Jewish studies and lead services.

The work day for a volunteer is about 4–5 hours. After that, we were free to do whatever we wanted. Believe me, there is no shortage of things to see in Krakow. Twelve afternoons and evenings of walking between five to seven miles each day did not satisfy my desire to see more and explore the history of this absolutely beautiful European city, a city rich in 1,000 years of history, including over 700 years of Jewish life.

To say that there is a Jewish revival in Krakow may be an overstatement. The interest in the Jewish story of Kazimierz as well as investment in the Jewish quarter of the city is mostly due to Stephen Spielberg's film, *Schindler's List*, which was filmed there. The Schindler factory, now a museum, stands in the eastern part of town.

It seems that throughout Poland there is a phantom Jewish cultural existence, with Jewish festivals in many Polish towns that no longer have any Jews living there. Why, you might ask, is there such a fascination with Jewish culture from a Polish population that had actively and apparently enthusiastically helped eradicate most of its Jews during the Holocaust? Our Polish tour guide, one of our Hebrew students, agreed that even though the Jews were only about 10% of the whole Polish population before the war, they were an important part of the cultural landscape of Poland. After so many centuries of Jewish life in Poland, Jews left a mark in the overall Polish cultural experience. Eliminating the Jewish population left an ethnic void they are still trying to fill.

Please do not assume that filling the void comes from a love of Jews. Antisemitism is still alive and well in Poland and the current government continues to make a great effort to expunge from their history any culpability in the murdering of its Jews during WWII.

Even in light of such antisemitism in Poland and parts of Eastern Europe, the Jewish community, through the JCC Krakow, its donors, (many of whom are from the United States), and the non-Jews who wish to be associated with the JCC, opened their hearts and their hands to the war-torn Ukrainian refugees, offering support and safety, living by our sacred teachings of giving help and charity to those who are not in a position to help themselves.

To visit or donate to the JCC Krakow, please visit their website: https://www.friendsofjcckrakow.org/

Avishay Hayut is a contributor to the book The Ones Who Remember: Second-Generation Voices of the Holocaust published by City Point Press, 2022. ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:

Marvin Novetsky, husband of Pam Novetsky, father of Nicole, Jason (Karen) and Ahvram (Jamie), and grandfather of Nathan, Morgan, Sammy and Shayna, July 22.

Margery Adelson on her death, July 9.

Sybil Mintz, mother of Rick Mintz, July 13.

Dr. Jeffrey Arenson, brother of Judy Cohen, July 25.

Mimi Sunshine Karesh, the mother of Michael Karesh, August 7.

Roberta "Bobbie" Shore, mother of Pam Shore, August 5.

Armand Lauffer, July 28.

The Washtenaw Jewish community sends mazel tovs to

Second-Generation Voices who were selected as the gold winner for the 2022 best anthology by the 25th annual Foreword INDIES Book of the Year Awards. https://www.secondgenerationvoices.com/

TBE member, Libby Hemphill, who was promoted to associate professor with tenure at the June UM Regents meeting.

Marty and Kathy Ludington's son received a two-book deal from Minotaur Press (the Mystery/Thriller arm of St. Martins Press) for his novel and the sequel.

Apples & Honey, and Lots, Lots, More!

Sunday, September 10, 2-5 PM

REGISTRATION NOW OPEN!

In the morning, make sure to join Jewish Family Services for

JFS Jewish Family Services of Washtenaw County

WALK A MILE IN MY SHOES

Sunday, September 10
9 AM @ Burns Park
in Ann Arbor

To register, please visit
give.jfsannarbor.org/ge/2023wam

To register, please visit
jccannarbor.org

THANK YOU, SPONSORS!

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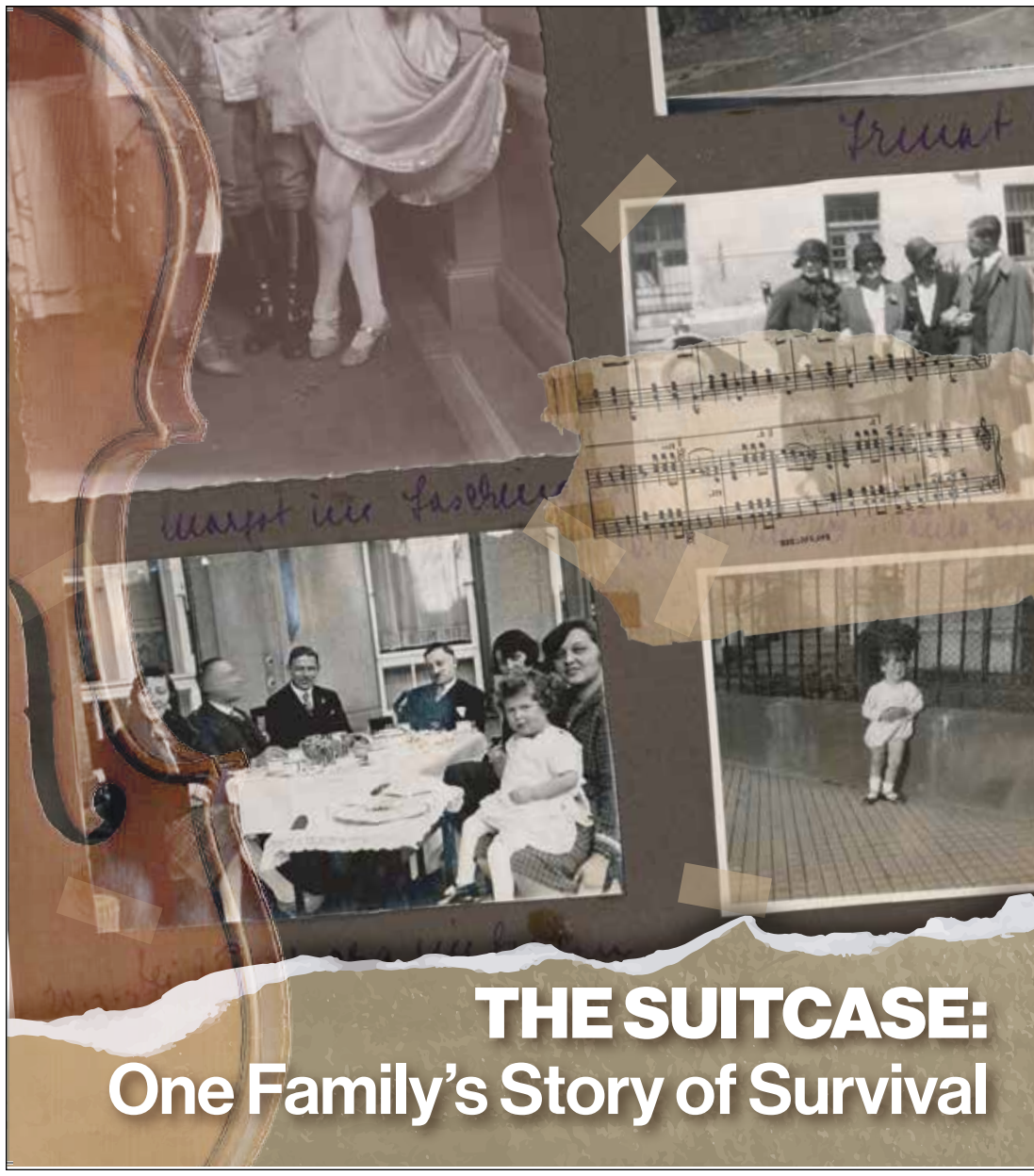

IN-PERSON MUSICAL EVENT

Sunday, September 10

2:30 PM

Register at **HolocaustCenter.org/Suitcase**

After miraculously receiving the suitcase his great-uncle Julius brought to a Nazi concentration camp, musician Tim Lorsch embarked on a journey to share his family's story. *The Suitcase* is a meditation on memory, hope, and resilience that recounts the lives of European Jews who were murdered during the Holocaust and illuminates the Jewish communities that were rebuilt after the war.

Refreshments will be served.

Presenting Sponsor

Burton A. Zipser and Sandra D. Zipser Foundation

THE Zekelman HOLOCAUST CENTER

Transforming lives: JFS' WISE program extends a lifeline of hope to older adults

By Melissa Goodson, JFS Chief Development Officer

In the shadows of our bustling society, countless older adults struggle in silence, desperately clinging to their independence. Their resilience makes it all too easy to overlook the escalating crisis that threatens their well-being. Recognizing this, Jewish Family Services (JFS) offers the Washtenaw Integrated Senior Experience (WISE), a vital support system specifically designed for our vulnerable aging community and their caregivers.

Stories of transformation

Every client we help has a story. For example, take Sarah, a vibrant and active woman in her late 70s, who, after losing her husband, struggled to maintain her financial stability and quality of life. Though she had always prided herself on her independence, she also planned on growing old with her husband and felt overwhelmed by the prospect of aging solo. As the years went by, daily tasks became more challenging, and she found herself isolated from the community she once cherished. The family that once supported her have moved away, and her network of friends are experiencing similar circumstances.

When she realized she had not eaten a piece of fresh fruit or a vegetable for weeks, subsisting on just packaged snacks and microwaveable meals, she turned to JFS for help. With the community's support, we were able to provide her with nutritious food through our Nourish Nutrition Services. The relief on Sarah's face as she received a bag filled with fresh produce, canned goods, and other essentials was palpable. She was taken aback that we also took into account her allergy to gluten. No other pantry service ever considered her special requests. She no longer had to worry about where her next meal would come from or how to follow a healthy diet. In Sarah's words, it "felt like the first time I've breathed in years."

A comprehensive approach to care

Sarah's journey towards a dignified life didn't end there. Our dedicated team of WISE care managers recognized that Sarah needed more than just nutrition assistance. They worked with her to develop a personalized care plan to address her unique needs and goals. From coordinating medical appointments to connecting her with community benefits and resources, our care managers helped ensure she received the support she needed. JFS became her support system. She shared that our steadfast commitment to her well-being made her feel like we were her family, a family that she could rely on.

Overcoming obstacles

One of the biggest obstacles Sarah faced was transportation. Without a car and with limited mobility, she found it increasingly difficult to get to necessary appointments and engage in social activities. Thanks to your support, JFS was able to provide Sarah with reliable transportation through our Transportation Services Program. Sarah no longer had to worry about missing crucial medical appointments or getting to the grocery store. Furthermore, this transportation opened new social activities for her throughout the community.

Upholding a fragile safety net

With the support from JFS's WISE program, Sarah's life has been transformed. No longer burdened by food insecurity and isolation, she has regained a sense of dignity and purpose. She feels more confident in her ability to safely live alone and age in place. Sarah is just one of more than 1,100 older adults who have benefited from the comprehensive services provided by Jewish Family Services of Washtenaw County.

However, challenges loom on the horizon. Over the past three difficult years, foundations and government entities have shifted resources away from funding safety net services for older adults. As a direct result, JFS has lost $750,000 (of a $900,000 budget) in funding for its critical WISE services. Today, as we receive more referrals from healthcare providers and friends and record numbers of calls from older adults in crisis, we simultaneously navigate this bleak financial reality. We ask ourselves: Who will invest to uphold the fragile safety net for older adults? How will this system of care be sustained? If we cannot make up this lost income, we will have to limit our programming, with severe consequences for our neighbors like Sarah.

A call to action

Your support is not just a donation; it is a lifeline of hope for older adults in our community. By providing food assistance, care management, transportation services, and beyond, Jewish Family Services is able to help older adults like Sarah maintain a dignified life. Your generosity allows us to be there for those who need it most, offering a helping hand and a listening ear.

Please consider making a donation or an annual pledge today to support WISE Aging services at JFS. Together, we can ensure older adults in our community have the support they deserve to age with grace and dignity. Thank you for being a beacon of hope and compassion.

Visit www.thewisedonation.org for more information or to make your donation today. ■

September events at Beth Israel

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually, unless otherwise noted on the calendar. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links are also available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Aura of Kabbalat Shabbat
Friday, September 8, 6 p.m.
A Jewish Renewal-inspired singing service led by Rabbi Aura Ahuvia. The choir, dubbed the "Holy Levites," will be holding a rehearsal at 5:30 p.m. leading right up to and seamlessly into services. All are welcome to attend.

Shabbat Limmud
Saturday, September 9, 9 a.m.
Shabbat Limmud is an opportunity for informal and lively discussion on Parashat HaShavua, the Torah portion of the week, over coffee and cake. We meet in the Beth Israel library before Shabbat morning services at 9 a.m. and will conclude at 9:45. Rabbi Dobrusin will facilitate the discussion and all texts will be provided. We invite you to join us for a stimulating start to Shabbat morning!

Beth Israel Reads: Ariel Samson, Freelance Rabbi: A Novel — Book Discussion via Zoom
Sunday, September 10, 12:30 p.m.
Ariel Samson, Freelance Rabbi, is a 20-something African American Orthodox rabbi figuring out life, looking for love, and floating between at least two worlds. On September 10, at 11:30 a.m., Beth Israel Reads social action book group will host a facilitated virtual discussion of this spirited read.

Family Rosh Hashanah Celebration and Tashlich
Sunday, September 17, 3:30 p.m.
Join us for our annual Rosh Hashanah family celebration, this year on the second day of Rosh Hashanah. Rav Nadav & Lynne Caine lead holiday-themed games and projects followed by congregational singing and Tashlich. Bring your shofar and help us end on a high note. Location will be announced on the BIC website.

Tot Shabbat
Saturday, September 23, 10:30 a.m.
Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages one through first grade and their parents, but all are welcome to join.

Sukkot at Beth Israel
Saturday, September 30, and Sunday, October 1, 9:30 a.m.
Beth Israel celebrates Sukkot with morning services beginning at 9:30 a.m. Enjoy our traditional fall-themed kiddush in the sukkah after services on Saturday, September 30.

Theology Book Club — Online
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Evening Minyan — virtual only
Sundays at 5 p.m.
Mondays–Thursdays at 7:30 p.m.
Friday Evening Services — in person and virtual
Kabbalat Shabbat Service at 6 p.m.
Shabbat Morning Services — in person and virtual ■

This fall at the Jewish Cultural Society

By Naomi Silver

The Jewish Cultural Society (JCS), Ann Arbor's Secular Humanistic Jewish community, provides a rich and diverse assortment of programs for individuals and families of all backgrounds. As we gear up for the fall High Holidays and the new school year, join us to see what's new. Here's what we have in store this fall:

Sunday school at JCS combines classroom instruction with hands-on family and community events, field trips, and project-based learning. We'll meet two Sundays per month, either at the Jewish Community Center or out and about in Ann Arbor and environs, to explore the Jewish holidays, the Jewish calendar and lifecycle, social justice and tzedakah, and more — all from a secular humanist perspective. Free of charge.

Our unique and meaningful High Holiday services engage our community in welcoming, participatory secular humanistic observances for Erev Rosh Hashanah, Tashlich, Kol Nidre, and Yom Kippur, followed by a "break-the-fast" potluck meal. See our ad in this month's paper and visit our website at www.jewishculturalsociety.org to learn more and to register in advance.

New this year! Kids' Rosh Hashanah — Sunday, September 17, 10 a.m., at the JCC. Families and community members are invited to join JCS Madrikha, Julie Gales, in a conversation and kids' activity centered on the humanistic meaning of the holiday.

This fall, come light candles with us at our welcoming First Friday Shabbat observances on the first (or sometimes the second) Friday of each month; then stay after for a community meal and lively, topical conversation. Topics this fall will include our histories with and commitment to social justice (tikkun olam) and our love of lifelong learning (simchat limud). Held at the JCC, all are welcome. Registration is requested for the meal, and nonmembers are asked to make a small donation as they are able.

Discussions for adults are held frequently, led by our community members about a topic dear to their heart. Recent discussions have explored the architecture and planning of great urban spaces, transported us through fiction to Michigan's 1913 copper miner strike, and taken a timely dive into the importance of critical race theory. All are welcome, free of charge, at the JCC.

On the third Friday of the month, our longstanding adults' group, the Third Friday Chavurah, gathers for community, conviviality, and conversation.

Come learn more about us! Join us for snacks and crafts at Apples and Honey on Sunday, September 10, from 2–5 p.m. at the Jewish Community Center.

Visit our website (www.jewishculturalsociety.org) and follow us in the *Washtenaw Jewish News* to learn about other upcoming JCS celebrations and activities for Sukkot, Chanukah, Passover, and more! For more information: info@jewishculturalsociety.org ■.

Happy New Year

By Lonnie Sussman, special to the WJN

It's been a beautiful summer: a great year for the vegetable garden and lots of time to spend with family and friends. I haven't made any big dinners and all the cooking has been low stress and simple. But now it's time to get serious. The Jewish New Year, Rosh Hashanah, and the rest of the major Jewish holidays that occur in the fall mean that cooking, baking, synagogue services, family meals, along with introspection, are on the calendar of how I will be spending my time this month. Many families have long-standing traditions about what makes a holiday meal. I'm thinking about chicken or brisket or Moroccan-style fish, but there are other food traditions that I'm trying to include. These traditions represent good fortune for the new year. I wish everyone a happy, healthy, and safe New Year. Shanah Tovah to all.

Tradition has round challahs, often with raisins or made with honey as the sweetener or included with the egg wash for the top. Like circles, the round challahs represent completion and continuation. I'm not including a recipe for challah in this column, but I do want you to know about the Mega Challah event coming up in November.

There is a Kabbalistic tradition about challah, the bread we use for the Sabbath as well as all the holidays. There are 6 basic ingredients that represent different values to think about as the bread is made. The flour represents the physical body of ourselves, and our families/friends. The water represents our souls, Torah, and our spiritual lives. The sugar reminds us about the sweetness of life and the happiness we hope for. Salt represents many things including the discipline of our morals and ethics. Too much can be harmful and too little is "tasteless." Yeast inflates the challah and represents self-esteem and confidence. The seventh ingredient, an egg, enriches the challah and helps give it a sheen to make it beautiful.

To learn more about making Challah, sign up for the Mega Challah 2 event on November 15. One new skill I hope to learn is how to make a round challah that won't end up lopsided.

Potakhe De Potiron: Yellow Split Pea and Pumpkin Soup

The Book of Jewish Food by Claudia Roden

Serves 6.

This is a Moroccan tradition for the first night of Rosh Hashanah. Obviously, the Ashkenazi tradition of chicken soup, with or without matzah balls, is probably better known, but this might be a nice change. I'm super excited about this soup as I brought saffron back from Morocco. The golden color of the soup, like other golden colors in food for Rosh Hashanah, symbolizes prosperity, one of the hopes for the new year.

- 1¼ cups of yellow split peas
- 1 large onion, chopped
- 2¼ quarts of chicken or vegetarian broth
- Salt and pepper to taste
- 4 tbs neutral oil
- 1 tsp cinnamon
- ¼ tsp ginger
- ¼ tsp saffron
- 1 pound of orange pumpkin (or winter squash), cubed
- 3 tbs finely chopped flat-leafed parsley

Put the yellow split peas and the onion in a pot with the stock and bring to the boil. Simmer for ½ hour or until the split peas are tender. Add the salt and pepper, oil, cinnamon, ginger, and saffron and put in the pumpkin or squash. Simmer until the pumpkin falls apart. Sprinkle with the parsley before serving.

Citrus-Roasted Chicken

The Foods of Israel Today by Joan Nathan

Serves 6–8

This book was printed in 2001, a very long time ago. She is one of my Jewish cookbook favorite authors, along with Claudia Roden. I love the stories and histories they relay about the recipes. This book was inscribed to me by Joan Nathan and reads "To Lonnie, Let us all eat in peace!" What a good message to see again.

- 5 pound roasting chicken. You might find a chicken this large at The Grove, the kosher market in Southfield, or you might have to use 2 or 3 smaller chickens.
- Salt and pepper to taste
- 1 whole orange, well washed
- A handful of fresh herbs, such as rosemary, sage, and thyme, plus more for garnish
- 4 cloves of garlic
- ½ cup of fresh orange juice
- 1 tsp ground ginger
- 4–6 tbs honey
- ½ cup white wine.

Preheat oven to 375 degrees. Sprinkle the chicken inside and out with the salt and pepper. Insert the orange, the herbs, and the garlic into the cavity of the chicken. Most people would tie up the legs or "truss" the chicken, but I am too lazy and just place it in a roasting pan, breast side down. Roast uncovered for ½ hour. Remove it from the oven, turn it over, smear the outside with the honey (careful, don't burn yourself) and pour the wine over the top. After 5 minutes, baste with the juice from the roasting pan. If the breast is getting too brown, cover it with foil. Baste occasionally for another 45–60 minutes or until the drumstick moves easily. Remove the orange, the herbs, and the garlic, and place the chicken on a serving platter with the orange sliced up and scattered around the chicken. Add fresh chopped herbs as well.

Rosh Hashanah special stuffing could also be 1 cup finely chopped and sauteed onion, ½ pound of diced dried pitted prunes and apricots, ½ cup of raisins or dried cranberries, 2 peeled and diced medium apples, 1 tsp cinnamon, and salt and pepper to taste. Mix and stuff in the cavity of the chicken.

Sweet Beet Salad

To Table, by Charles Duke

I found this somewhere on the internet. It's not from a Jewish blogger but beets are another traditional food for Rosh Hashanah.

- 14–18 Chioggia beets (Mix with yellow beets. If you want to use red beets too, put them in a different pot so the colors of the Chioggia and yellow beets don't stain with the red.)
- 4 tbs sugar
- 2 tbs lemon juice
- 2 tbs canola oil
- 2 tsp salt

Boil the beets and mix the sugar, lemon juice, and canola oil along with the salt as a salad dressing. Slice the beets so you can see the inner rings of color and make a pretty design on the serving plate. If you use other colors of beets as well, the plate will be even prettier.

Simonim Rice

Miriam Szokovski, Chabad.org/food

Simonim means "signs" or "symbols" in Hebrew. The idea of this dish is to use the foods to add to the wishes for a good year.

- 2 large carrots, shredded
- 1 cup long grain rice
- 2 cups of water
- 1 cup thinly sliced leeks, white parts (or regular onion)
- 1 can black-eyed peas
- 4 dates, chopped
- ⅛ tsp cumin
- ⅛ tsp coriander
- ¼ tsp sumac
- Pomegranate seeds

Sauté the shredded carrots in a dry pot for a few minutes. Then add about 1 tbs oil, a little salt, and sauté until the carrots are softened. Add the rice and the water, bring to a boil, and then reduce the heat to a simmer and cook the rice until done. This should take about 20 minutes. Let stand for about 10 minutes and then use a fork to "fluff" up the rice. Sauté the leeks in 1 tbs of oil with a little salt. When they are softened, add the black-eyed peas and the chopped dates as well as the spices. Mix into the rice and garnish with mixed, chopped parsley and mint.

Pumpkin Cake

The Kosher Baker by Paula Shoyer

Serves 12–15

I don't remember where or when I heard of Paula Shoyer. She is a superstar in the kosher baking world and every time I've made a recipe from her book it's been terrific. Instead of honey cake try this pumpkin cake, as pumpkin is another tradition for eating on the new year.

- Spray oil with 2 tbs flour, for greasing and flouring either a Bundt or tube pan
- ½ cup margarine for Pareve dessert, or butter (1 stick)
- 1 cup sugar
- 1 cup canned pumpkin puree (not pumpkin pie filling)
- 1 tsp pure vanilla extract
- 2 large eggs
- 2 cup all-purpose flour
- ½ tsp salt
- 1 tsp baking powder
- 1 tsp baking soda
- 1 tsp each of cinnamon, ground ginger
- ½ tsp each of ground cloves and ground nutmeg (I skip the cloves)
- 2 tsp confectioner's sugar

Preheat the oven to 350 degrees. Grease and flour the Bundt or tube pan. Use a large bowl to beat the margarine (or butter) with the sugar until creamy. Add the pumpkin puree and beat again. Scrape down the bowl and add the vanilla and eggs and mix well. Add the flour, salt, baking powder, baking soda, cinnamon, ginger, cloves, and nutmeg. I'm a messy baker and it's easy to get flour all over you and the counter or table. Be careful. Scoop the batter into the pan and smooth the top. Bake for 45 minutes or until a skewer inserted comes out clean. Cool for 10 minutes in the pan and then turn out onto a rack and let cool completely. Sift the confectioner's sugar over the top. ■

Mega Challah event in coming in November

By Eileen Nadler

Camaraderie, excitement, and laughter abounded. A sea of pink aprons dotted with white, sticky hands in the gooey dough. "A little more flour will do it."

The Mega Challah events are all about community — a truly special experience with women of all ages, from all walks of life and connections to Judaism. (How delightful to run into people that you haven't seen in almost 20 years!) At the 2019 Mega Challah event, we gathered to learn and celebrate being Jewish and were treated to the luxurious atmosphere of Palmer Commons and such delicious food and drink.

This experience inspired many future bakers and deepened the meaning of baking challah for many of us who bake weekly. Most importantly, we all felt part of a lively, growing, and beautiful community here in Ann Arbor. We rejoiced in reconnections, the new connections, and the inspiration all around us. This is what I treasure from the Mega Challah Bake from four years ago.

Please save the date so we can meet together again for the Third Mega Challah Bake on Wednesday, November 15, at 6:30 p.m. at Palmer Commons. We look forward to a special evening of challah baking with new and familiar friends! ■

Vegan dining in a lovely setting

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b'nai mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences.

Many of us these days are spending more time than ever seriously considering the food we eat. Where did it come from? How was it grown? What is the environmental impact? Is the food preparation in line with my personal beliefs or religious practice? Whether you are new to plant-based eating, have been a vegan since the '60s, or are just plain curious, the Detroit Street Filling Station is definitely worth a visit. For the novice, you may first want to consider what the food is rather than what it isn't. The Filling Station is a vegan restaurant. Absolutely no animal products are found on the menu. To those who have not experienced it, going in with an open mind results in a rewarded palate.

After a bike ride downtown on a gorgeous Sunday, an ice-cold glass of Ceylon Arnold Palmer hit the spot and was an excellent way to start a delicious lunch. We picked the perfect day to dine on the flower filled patio — there was a light breeze, temperatures in the mid-70s, and we were fully shaded from the sun by the awning. It made us feel like we might be dining in a hidden garden rather than in the middle of bustling Kerrytown.

When writing about food you need to have a certain focus depending on the type of restaurant you are visiting. The Filling Station menu was familiar with soups, salads, wraps, burgers, bowls, and baked goods. Our curiosity landed us squarely on the sauces, dressings, and vegan cheeses. How would the plant-based versions taste? We jumped right in and ordered the Buffalo Cauliflower Wings with ranch dressing and a Raspberry Basil Grilled Cheese. The cauliflower "wings" were just spicy enough to count as buffalo. The bite sized florets were crispy and fried until just tender inside. The vegan ranch was flavorful and could satisfy any ranch lover. Noticeably absent was the gummy texture you can sometimes get from additives found in commercial dressings. The grilled cheese, which was made with a cashew-based cream cheese and smoky provolone-style cheese, was a delicious surprise. We found the cheese to be pleasant in taste with a smooth texture and it paired well with the crisp grilled bread and tart raspberry jam. The basil and spinach did not add much to the overall enjoyment except by slipping in an extra dose of veggies. Next up were the Taco 'Bout It salad, the World's Greatest Wrap, and a monster cookie. The salad hit all of the right notes, with baby greens, cabbage, grilled seasoned tofu, corn tortilla crumbles, pico de gallo, perfectly ripe avocado, cashew nacho cheese, and chipotle ranch dressing. Once again the dressing and cashew nacho cheese passed the texture and flavor test. Don't expect nacho cheese from a can on this salad, that is the stuff of a chemistry lab. Enjoy the "cashew" nacho cheese for what it is — full of flavor and made with natural ingredients.

The World's Greatest Wrap was just that — the sum was greater than its parts with this sandwich. Filled with grilled tempeh by the Brinery, melted provolone-style cheese, shredded cabbage, pickled carrot, radish, tomato, grilled red onion, guacamole, and garlic mayo on a tortilla, this wrap satisfied. The garlic mayo was so good that we ordered an extra side to use as dip for the kettle chips served alongside the wrap. The World's Greatest Wrap was so delicious in fact that one of our spouses, who often accompanies us yet declined the invitation to enjoy a vegan meal, mistook the leftover half tempeh wrap in the fridge for a chicken sandwich he was supposed to eat for lunch. It was consumed with gusto and the spouse in question continued to insist they had just eaten a chicken sandwich! Splitting a monster cookie was a perfect way to finish the meal, again highlighting the ways that vegan food can be prepared differently but deliciously.

We found the staff at the Filling Station to be attentive, upbeat, and helpful. Ordering can be accomplished either by using the QR code on the table to bring up an easy-to-navigate online system, or by asking for paper menus and assistance from one of the servers.

The Filling Station sources food locally whenever they can. Allergens are clearly identified on the menu. They also support the community, employing people who might not otherwise be easily employed and paying fair wages. Go in with an open palate, and give it a try!

DETROIT ST. Filling Station

300 Detroit St., Ann Arbor

734-224-2161

https://thelunchrooma2.com/ ■

Real estate musings by Jeff Roth

Jeff Roth is the founder of Arbor Advising, a consultancy based in Ann Arbor that is passionate about helping individuals and families reach their financial goals with real estate and real estate investing in Michigan. Jeff believes in the value of education and is a contributor to many local and national real estate publications and organizations. www.arboradvising.com

How low is available inventory?

Nationally, Redfin reports that only 1% of homes have changed hands this year, the lowest level in at least a decade.

In Washtenaw County, new listings decreased 30.1% for single-family homes and 30.3% for townhomes and condos in June 2023 from a year ago. Overall, inventory is down 45.9% for single-family homes and 37.6 % for townhomes and condos in June.

To put it into perspective, Washtenaw County has 1.4 months' supply of single-family homes and 1.6 months' supply of townhomes and condos as of June 2023. Meaning, it would take the market that long to absorb the available inventory. Unfortunately, a balanced market has between four and six months' supply of properties for sale.

The question is, why is this happening?

Why is inventory so low?

There are several reasons why inventory is so low. Interest rates for a 30-year fixed rate mortgage were 5.5% in August last year. This year rates are 6.9% and higher in August of 2023. Many homeowners have mortgages in the 2–4% range and therefore have no incentive to sell. After the last housing downturn, builders were slow to build so there has not been enough new inventory coming on the market. However, builders have more confidence to build and are seeing a demand for new houses, although at a premium. Buying another property has become increasingly unaffordable with rates and prices being elevated. According to HSH.com, a publisher of mortgage information and rates, a homebuyer needs an income 27.68% higher this year to purchase the median-priced house.

What does low inventory do to prices and affordability?

Why should we care about inventory being so low?

It is basic economics: low supply means higher prices generally with lower affordability. We see this exact trend happening in Washtenaw County the last few years. The inventory of homes available for sale has dropped by double digits the last three years. Thus, average home prices have increased by double digits the last three years while affordability has decreased by double digits at the same time.

How is the real estate market in Ann Arbor and surrounding communities?

What is happening in the specific communities in the Ann Arbor area?

Median sales price increased 9.2% to $452,000 for single-family homes and 10.2% to $301,995 for townhomes/condos in Washtenaw County as of the available data for June 2023 at the time of printing.

What can we expect for inventory levels for the rest of the year?

Based on the recent trend of sales data for the last three years, we can expect fewer listings, higher prices, and lower affordability unless interest rates improve or more properties become available for sale. Low inventory really does have an impact on both buyers and sellers who need to buy again. ■

Calendar

September 2023

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Friday 1

Candle Lighting 7:51 p.m. Ki Tavo

End of Summer BBQ: BIC. Celebrate the end of summer with a hot dog BBQ and Kabbalat Shabbat service in the tent. Registration required for the meal on the BIC website.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:00 - 7:30 p.m.

Saturday 2

Havdallah 8:50 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50 a.m.

Sunday 3

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Monday 4

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

Tuesday 5

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 6

Yidish Tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Jewish Parents Town Hall: Fed. As our community prepares for the start of the 2023-2024 school year, the Federation's JCRC is starting a Parent Advisory Committee to support Jewish students and their families in Washtenaw County public and private schools, and to make sure their interests are represented in those schools. This includes addressing incidences of antisemitism and serving as a resource to reduce hateful rhetoric and actions. Please join us for a Parents Town Hall to discuss the current climate of Washtenaw County public/private schools, parent and student experiences, fall programming and next steps. This meeting is intended for parents and guardians of current Jewish school-aged children. At the JCC. 7 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 7

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 8

Candle Lighting 7:39 p.m. Nitzavim-Vayelech

Lunch and Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. 12 p.m.

Elementary Shabbat and Dinner and Family Camp: TBE. Ages 5 - 10. Registration requested. $5 per person. 5:45 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:00 - 7:30 p.m.

Aura of Kabbalat Shabbat: BIC. A Jewish Renewal-inspired singing service led by Rabbi Aura Ahuvia. All are welcome to attend. 6 p.m.

Saturday 9

Havdallah 8:37 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Shabbat Limmud: BIC. An opportunity for informal and lively discussion on Parashat HaShavua, the Torah portion of the week, over coffee and cake. We meet in the Beth Israel library before Shabbat morning 9 – 9:45 a.m.

Second Saturday Morning Shabbat Service: AARC at the JCC. At the JCC. This is a hybrid service let by our new rabbi Gabrielle Pescador. Welcome Rabbi Pescador. Everyone is welcome! Zoom link will be sent out the week before the event. 10:00 a.m. to noon.

Selichot Program and Service: BIC. Check the Beth Israel website for more information. 8:30 p.m.

Selichot Program and Service: TBE. 8 p.m.

Sunday 10

Annual Walk a Mile in My Shoes: JFS. 8 a.m. to 5 p.m.

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Beth Israel Reads: *Ariel Samson, Freelance Rabbi* Book Discussion (via Zoom):BIC. Ariel Samson, Freelance Rabbi, is a 20-something African American Orthodox rabbi figuring out life, looking for love, and floating between at least two worlds. On September 10, at 12:30pm, Beth Israel Reads social action book group will host a facilitated virtual discussion of this spirited read. The discussion of this book promises to be both informative and enjoyable, a great way to approach the new year. Register on the BIC website to get the Zoom link. 12:30 p.m.

Apples and Honey: JCC. 2 to 5 p.m.

Monday 11

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

Dan Grunfeld: From Auschwitz to the NBA: EMU. 7 p.m.

Russ Collins Film Discussion Group: JCC. Monthly, registration $100. 7 p.m.

Tuesday 12

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 13

Yidish Tish Conversation & Reading Group: every Wednesday, see above. 2 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 14

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 15 Erev Rosh Hashana

Candle Lighting 7:27 p.m.

Saturday 16

Rosh Hashana

Havdallah 8:25 p.m.

Sunday 17

Rosh Hashana Day 2

Monday 18

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@temple-bethemeth.org. 5:45 p.m.

Tuesday 19

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 12 p.m.

Kever Avot at Arborcrest Memorial Park: BIC. 2 p.m.

Bereavement Group: TBE. 4 p.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 20

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 21

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Aging Solo: TBE, BIC, JCC, JFC. At the JCC, Newman Lounge. 4 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Amster Gallery Exhibition with Hava Gurevich: JCC. 6 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 7 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 22

Candle Lighting 7:14 p.m. Ha'azinu

Lunch and Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:00 - 7:30 p.m.

LGBTQ Shabbat Potluck: TBE. Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends and let us know what you'd like to see in future queer programming! Registration requested. 6 p.m.

Fourth Friday Kabbalat Shabbat. AARC. In person at the JCC and on Zoom. This is a hybrid service led by Rabbi Gabrielle Pescador. 6:30 p.m.

Saturday 23

Havdallah 8:12 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age 1 through 1st grade and their parents, but all are welcome to join. 10:30 a.m.

Sunday 24

Erev Yom Kippur 7:11 Candle

Monday 25

Yom Kippur Havdallah 8:09

Tuesday 26

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Queer Torah Study: TBE. Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte and Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 27

Yidish Tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 28

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 29 Erev Sukkot

Candle Lighting 7:02 p.m.

Lunch and Learn with Rabbi Whinston: TBE. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:00 - 7:30 p.m.

Erev Sukkot Service: TBE. 7:30 p.m.

Saturday 30

Sukkot Day 1

Havdallah 8:00 p.m.

Torah Study: TBE. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Sukkot and Shabbat Morning Service: BIC. 9:30 a.m.

Sukkot Service: TBE 10 a.m.

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Daryl Hafter

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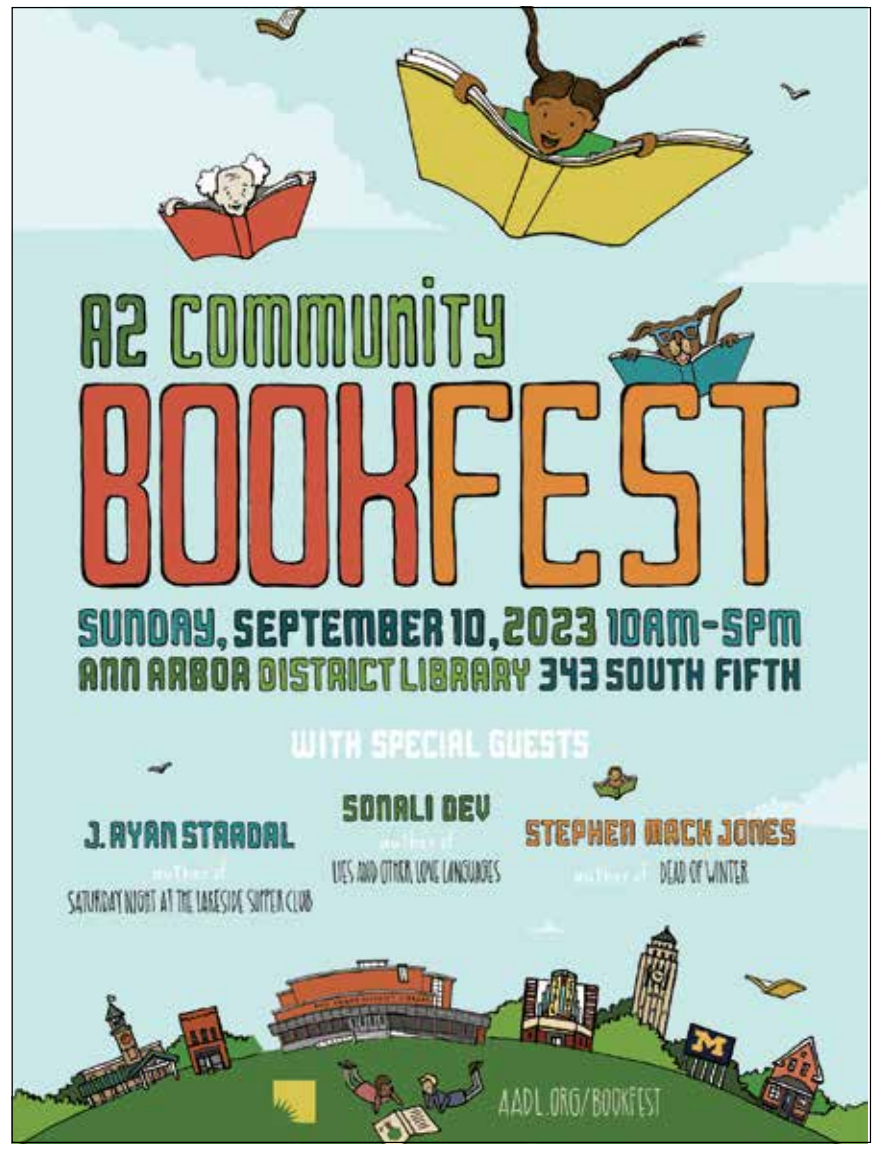

In memory of Armand Lauffer (1933–2023)

By Robin Axelrod

The world has lost a magnificent person, a gentle soul, and a remarkable teacher. Armand Lauffer died on July 28 at age 90. He was a giant in the fields of social work and Jewish leadership, teaching and influencing countless students around the world.

If we are lucky, we meet people during our lives who influence us in ways we could never imagine. Sometimes, we meet them serendipitously, and other times we meet them by way of introduction. Either way, these precious people leave an indelible mark that changes us for the better. One such person for me was Armand Lauffer, z"l.

At 18 years old, I could not have known that he would become such an influential figure in my life. After all, he and his wife, Rickie, opened their home for me to lead a rather ordinary two-hour youth group meeting, and then I left. Tamar, one of the youth group members, offered her house for that week's Young Judaea meeting — her parents would love it, she told me. They probably didn't even catch my name. Yet, on the walk back to my dorm, I vividly recall thinking what a warm and wonderful home I had just been in. Their house was filled with books and beautiful art. The scent of treats in the oven and traces of pipe tobacco wafting through the air were so soothing. Little did I know that I would return to the house on Wells Street countless times over the next 35 years, memories piqued by the same warmth and similar aromas I experienced at 18.

Many years later, I found myself in the Frieze Building, talking with Professor Lauffer about a new Jewish communal service program he recently launched in the School of Social Work. By the end of our meeting, he offered me the opportunity to work with him. I jumped at the chance, which was one of the best decisions of my life.

Armand was a visionary and innovator. Born in Antwerp, Armand trained at Roosevelt and Wayne State Universities, and wrote his PhD at Brandeis. In the 1980s and early '90s, the handful of graduate programs designed to teach students to lead North American Jewish nonprofits were affiliated with a seminary or private university, in either California or the East Coast. Armand sought to change that with the creation of a program at a public university in the Midwest. And so was formed U-M's Project STaR (Service, Training, and Research in Jewish Communal Leadership), later renamed the Sol Drachler Program and known today as JCLP, the Jewish Communal Leadership Program. Housed in the School of Social Work, JCLP continues Armand's vision of offering a distinctive educational opportunity for emerging leaders committed to helping Jewish communities meet 21st-century challenges while also addressing broader social concerns. Armand Lauffer influenced countless students with his brilliance and gentle nature. Through the years, Armand was my supervisor, mentor, Burns Park neighbor, and, most precious of all, my friend. He opened doors for me that I didn't even know were there.

During my years working side by side with Armand, we became neighbors. My husband, Brad, and I bought our first house, which happened to be kitty-corner from the Lauffer's. Our two young sons felt very much at home when visiting Armand and their Hebrew Day School art teacher, Rickie. Armand co-founded ACOSA (the Association for Community Organization and Social Administration) and established several professional associations and academic units, both at Michigan and abroad. His consultative work on nonprofit management, community organizing, and fundraising took him across North America, Israel, Europe, and the Former Soviet Union. Armand integrated new teaching methodologies and prepared legions of students for careers in nonprofit management. He authored more than 20 books on management and fundraising, and served as co-editor of the Sage Human Service Guides and Sourcebooks, including more than 200 volumes published since 1977. A full list of his publications and further biographical information is available at https://ssw.umich.edu/stories/48976-pioneer-profile-armand-lauffer. He was always active but never too busy to sit and catch up with students, colleagues, and friends.

My heart breaks for all of us who knew him, most especially for his beloved Rickie and their children Tamar and Yitzchak Attias and Josh and Orly Lauffer, and their grandchildren and great-grandchildren. Armand leaves a beautiful legacy in each of them. His name shall forever be a blessing.

Obituaries

Dr. Margery Jean Adelson, 78, of Orlando, Florida, passed away Sunday, July 9, at Bridgeport ASL of Maitland, Florida, following a brief illness. Dr. Adelson was born January 10, 1945, in New York, New York.

Beloved wife of the late Dr. Joseph B. Adelson; cherished mother of Eric (Andrea)

Adelson, David Adelson, and Gretchen (Michael) Kaplan; treasured grandmother of Hope Adelson, Anabelle Adelson, Julianne Kaplan, and Henry "Hank" Kaplan; dear sister of Vivan Altholz; Margery was the loving daughter of the late Greta and the late Emanuel Gross and special family members, the late Henry, Ilse, and Marilyn Weingartner. Also survived by many loving nieces, nephews, and a world of students.

Funeral services were held at Beth Israel Congregation, 2000 Washtenaw Ave, Ann Arbor, Michigan, with Rabbi Robert Dobrusin officiating. Interment followed at Beth Israel Memorial Garden in Arborcrest Cemetery, Ann Arbor, Michigan. May she rest in peace and may her memory always be a blessing.

It is suggested that those who wish to further honor the memory of Dr. Margery Jean Adelson may do so by making a contribution to: ASPCA (The American Society for the Prevention of Cruelty to Animals), PO Box 96929, Washington, D.C., 20090-6929, 1-800-628-0028, https://www.aspca.org.

Dr. Jeffrey Arenson, born April 19, 1940, died peacefully at home surrounded by loving family members on July 25. Survived by daughter Jennifer (Ed) Weise, daughter-in-law Amy Arenson, grandchildren Sammy Arenson and Eli Weise, sister Judy (Malcolm) Cohen. Preceded in death by wife JoAnn Arenson, son David Arenson, and parents Irving and Bertha Arenson. Jeffrey was a devoted husband, father, and grandfather, a caring and conscientious doctor, an avid bridge player, and a loyal friend. He was passionate about politics. In the face of life's hardships, he had a special way of focusing on gratitude. Throughout his life, everyone loved to see his smile and to hear him laugh. Jeffrey greatly enjoyed his time as a resident of Scottsdale, Arizona, in his final years. Funeral services will be held at Sinai Mortuary in Phoenix, Arizona, on July 28 at 9 a.m. AZ/Pacific time, also available on Zoom. Email JeffreyfuneralRSVP@gmail.com for the link. In lieu of flowers, please send donations to Vietnam Veterans of America.

Mimi Sunshine Karesh, born February 2, 1943, of the North End of Virginia Beach,

Virginia, passed away Monday, August 7. Beloved mother of Michael (Gayla Basshaam) Karesh and Sara Karesh (David) Coxe; devoted grandmother of Lena, Benton, and Judah Karesh and Sunny Coxe. She was predeceased by her parents, Irving and Judith Sunshine; her brother, Harry Sunshine; and her husband, Dr. Warren Karesh.

Mimi grew up in Columbia, South Carolina. She earned a pharmacy degree from the University of South Carolina and was a proud Gamecock. She and Warren moved to Virginia Beach, where they raised their two children. They participated in a National Young Leadership mission to Israel in February 1974. Everyone who had an encounter with Mimi appreciated her sense of humor, her strong commitment to the Jewish community, and her abiding interest in political and social issues. She deeply believed in "l'dor v'dor" and gave generously to the causes she supported, in hope of creating a better world for generations to come. She served as president of the Beth Sholom Home and the chair of the Federation's Women's Campaign and was a board member of the Hebrew Academy of Tidewater. Mimi was recognized for her leadership by the National Conference for Community and Justice.

Graveside service were at Princess Anne Memorial Park, Virginia Beach, VA. The family requests donations to the Virginia Aquarium and Marine Science Center or the United Jewish Federation of Tidewater.

Sybil Mintz, 85, of Boynton Beach, Florida, formerly of West Bloomfield, died July 13.

Sybil had a lifelong love for education and loved being a student and a teacher. She

received a bachelor's of art in education and a master's of art history from Wayne State and received a master's in fine arts (painting) from the University of Michigan. She also made progress on a PhD program at the University of Michigan, researching ancient biblical manuscripts.

She taught art and English at the elementary school level and was a popular instructor of both art and art history at Wayne State and at numerous community colleges.

Sybil was an incredible artist, a painter, sculptor, and glass artist. Her paintings were accepted to numerous juried shows, displayed in many galleries, and were the focus of several one-woman shows. Her paintings adorn the walls of many homes and offices throughout the world.

Sybil had a great love for the State of Israel. She and her husband Shel made more than 30 trips to Israel and for many years spent either the summer months or six months in Israel. She was able to combine her love of Israel and love of art by spending summers participating in archaeological digs and by living in an artist colony and painting in Safed.

Most importantly, Sybil was a lover of family, the glue that kept a large extended family together by hosting all the Jewish holidays, and a nurturer: She was the one who was always there when help was needed. She

was a devoted daughter and sister, an amazing wife, mother, aunt, grandmother, and friend.

Sybil Mintz was predeceased by her parents Saul and Sophie Golden, and by her brother and sister-in-law, Michael and Sandy Mintz.

She is survived by Sheldon Mintz of Boynton Beach, her husband of 63 years; her devoted daughter, Carla (Brad) Newman; her loving son, Rick (Barb) Mintz; her grandchildren, Jason Newman, Alana Newman, Molly Mintz, and Jane Mintz; her sister, Millie (Fred) Minkow; brother, Jerome (Linda) Golden; and many other family members and friends.

Contributions may be made to American Friends of Magen David Adom, 3175 Commercial Ave., Suite 101, Northbrook, IL 60062. The funeral was held at the Davidson/Hermelin Chapel at Clover Hill Park.

Dr. Marvin Novetsky of Chelsea died July 22. Marvin was born and raised in Detroit, Michigan. He attended Yeshiva Beth Yehudah until he was ready for high school. He left the yeshiva with the rabbi's blessing after winning a bet that was decided with a heated ping pong match. He ultimately graduated from Mumford High School.

Despite demonstrating considerable artistic ability, Marvin pursued a career in prosthetic dentistry, attending the University of Detroit for two years, until he gained early admission to the University of Michigan Dental School. He met his future wife, Pam, while they both worked summer jobs at Federal Department Store in Ferndale, Michigan. Despite considerable resistance from his parents, but with the full support of Pam's family and his sister, Marilyn, Marvin married Pam in 1963 when he was 22 and Pam was 18. He was entering his junior year of dental school and was a member of Alpha Omega Dental Fraternity.

He joined a dental practice in Flint, Michigan, in 1964. In 1966 Marvin was drafted during the Vietnam War, where he served his country for two years as a Captain at Fort Carson Colorado in the Dental Corps, despite being strongly opposed to the conflict. He reasoned that someone had to fix the 18-year-olds' teeth before they were sent into combat in the jungle. He received an Honorable Discharge even though he was a non-compliant officer, especially as regards his refusal to cut his hair according to Army standards.

In 1968 he returned to Michigan to pursue an MS degree at the University of Michigan while supporting Pam and their three children under the age of four and a half. He went to school full time and worked in two dental practices to supplement the $200 per month check from the Army.

After receiving his degree in Prosthetic Dentistry he joined a dental practice first in Detroit and then in Farmington Hills. He commuted 100 miles a day from Ann Arbor to Farmington Hills and back for over 40 years. His practice included dentures, bridges, and implants, specializing in treating older adults who had many unsuccessful dentures made by less skilled clinicians. For many years he also donated his services to the patients at Ypsilanti State Hospital as well as those with physical and severe mental disabilities through a program with the Michigan State Dental Association. During the 1980s Marvin was an assistant professor at the University of Michigan in the Prosthetic Department where he passed on his commitment to meticulous craftsmanship and the ethical treatment of patients to his students.

He had many passions including gardening, his Cape Hatteras cottage, the Detroit Tigers, being a co-parent to his beloved grandchildren Nathan and Morgan Novetsky, and a decades-long battle with a single red squirrel. He loved to work on every manner of home improvement project, most of which ended in success. That said, it was remarked that he never met a bolt that he couldn't strip or a tool that he couldn't break. In the family he acquired the nickname of "Destructo."

Most of all, Marvin was deeply committed to caring for and protecting his family and friends, always ready to help anyone in need. In one example, Marvin saved the life of a motorist whose arm was severed in a rollover accident. He crawled into the back of the man's car, retrieving the limb and then holding a tourniquet in the ambulance until it reached the emergency room. He was an outspoken and fierce defender of his family, friends, patients, and his community. He never hesitated to directly confront those who discriminated against or took advantage of others. He was quietly and modestly heroic, never expecting any acknowledgment or reward for the many acts of loving kindness and generosity he selflessly offered to anyone in need.

His death is a profound loss for his family: his spouse of 60 years, Pam; children, Nicole Novetsky, Jason Novetsky (Karen Dublin), and Ahvram Novetsky (Jamie Novetsky); grandchildren who called him "Dja-Dja", Nathan Novetsky, Morgan Novetsky, Sammy Novetsky, and Shayna Novetsky; sisters, Shirley Keys (Marshall), Marilyn Applebaum (Ron Thomas), and Diane Novetsky (Art Guerci-Lena). His brother, Jerry Novetsky, is deceased. He will be missed by his friends at Temple Beth Emeth and Silver Maples of Chelsea as well as by his beloved cousins, Monica Ferri, Linda Mendelson, and Don Mendelson.

Donations: Temple Beth Emeth, Southern Poverty Law Center, U.S. Holocaust Museum, American Jewish World Service, Doctors without Borders.

Joy Rome, age 93, of Ann Arbor, passed away peacefully on Wednesday, August 16. She was born in Upington, South Africa, on March 22, 1930, the daughter of Samuel and Theresa (Hirschfield) Werbeloff, who operated the town's general store.

She graduated from Yeshiva College in Cape Town, and subsequently earned a BA in English from University of the Witwatersrand -- "Wits" – in Johannesburg, and an MA from University of South Africa. She spent her career teaching at Wits, as a Senior Lecturer in Communications Studies for the

English Department and Business School, and co-authored a textbook on business communications with two of her colleagues.

In 1951, she married the love of her life, Lewis Rome. They spent the next 57 years together, in a family full of laughter, music, travel, food and wine, until his death in 2008. She and Lewis co-founded the South African Society of Wine Tasters, which later awarded them honorary life memberships. In their laughter-filled Johannesburg home, they raised two children, Frank (Helene) Rome, of Sydney, Australia, and Sally (Joel) Goldberg, of Hamburg Township, Michigan, who survive. Joy will also be missed by grandchildren Alan (Noa) Rome, David (Tracy) Rome and great-grandchildren Eli and Hannah Rome, all of Sydney. She was predeceased by her sister, Leonora, of Witbank, South Africa.

After retiring, in 1998 she and Lewis left South Africa to be near their family in Ann Arbor. She immediately became involved with the Turner Senior Center and Osher Lifelong Learning Institute, where in 2004 she developed the "Writers Unlimited" creative writing workshop, which she led for 15 years. She also volunteered as a docent at the University of Michigan Museum of Art, and was a member of the Ann Arbor Reconstructionist Congregation.

Burial was in Arborcrest Cemetery, with Rabbi Aura Ahuvia conducting the service. Donations in her memory may be made to Jewish Family Services of Washtenaw County.

Roberta (Bobbie) Shore, born in Brooklyn, New York, in 1937, died on August 5. She was the youngest child of three, and the only daughter of Minnie and Benjamin Briskin. Bobbie was a devoted mother to her daughters, a doting grandmother, and a loving wife to Eugene, the love of her life and her husband of 66 years. After the untimely death of her father when she was just 11, her family lived in an apartment next door to her grandparents. Bobbie enjoyed telling the story of how during their courtship, Eugene, then a bodybuilder, stopped by to see her, wearing slacks and a white, short sleeve T-shirt. However, Bobbie was out. When she arrived home, her grandfather, who did not approve of the fashion choices of modern young people, told her, "a boy was here to see you in his underwear."

Throughout her life, Bobbie created beauty in an abundance of ways. She crafted lovely needlepoint pillows, wall hangings, and bookend covers. She knit beautiful sweaters and had a keen fashion and design sense. Her love of fashion was rooted in the one-of-a-kind sweaters her father's sweater factory made just for her. She curated bespoke outfits for herself, putting together colors and textiles from various designers that looked like they belonged on a fashion runway. An avid gardener, Bobbie created beautiful outdoor oases in the homes she shared with Eugene in Bala Cynwyd and Gladwyne. Especially striking was the hillside garden with flowers, trees, and shrubs, bordered by a stone wall, in the back of Bobbie and Eugene's home on Country Club Road in Gladwyne. On family visits, Bobbie shared this enchanted space with her grandkids, introducing them to the snake in the wall and the frogs that visited her pond, and telling them the names of each koi fish.

Bobbie was sharp with both numbers and words. She carefully kept the books for Gene Shore Associates over many years, and she enjoyed completing the New York Times crossword puzzle. Bobbie had a quick wit and irreverent sense of humor, which she passed on to her daughters.

Bobbie is survived by her beloved husband Eugene Shore, her daughters Randi Quinn (Randy) and Pam Shore (Rena Seltzer), her grandchildren Alix Quinn and Isaac and Elijah Shore, and her brother Manual

Briskin and sister-in-law Mary Briskin.

The family is incredibly grateful for the amazing care provided by a host of home health attendants. We especially want to express our deep appreciation of the devoted care from Nicketa Williams and Ronda Thornton. "Nicky" has been Bobbi's primary caregiver for 10 years, and Ronda joined the care team in 2018. Nicky helped with the difficult transition from the Shore's private home in Gladwyne to assisted living at Rosemont, and the family came to rely on her quiet counsel and wisdom. Both Nicky and Ronda have gone above and beyond the call of duty on countless occasions to make sure that Bobbie was well cared for, comfortable, and treated with dignity during the years of changes from dementia.

In lieu of flowers, please send donations to Jewish Family and Children's Service of Greater Philadelphia. ■

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Monday, Sept. 11 — 7 p.m.
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